James Murman 1

¶EVPHVES.

THE ANATOMY OF WIT.

Syn. 7 58.3

Verie pleasant for all Gentlemen to read, and most necessarie to remember.

wherein are conteined the delights that Wit followeth in his youth, by the pleasantnesse of loue, and the happinesse he reapeth in age, by the perfectnesse of Wisedome.

BIB. CANT. ACAD.

¶By Ihon Lyly Master of Art.

Corrected and augmented.

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To the right Honourable my verie good Lord and Maſter, Sir William Weſt Knight, Lord De la Warre: Ihon Lyly wiſheth long lyfe, with encreaſe of honour.

PARRHASIVS drawing the counterfaite of Helen (right Honourable) made the attire of hir head looſe, who being demaunded why hee did ſo, hee aunſwered, ſhe was looſe. Vulcan was painted curiouſly, yet with a polt foote. Læda cunningly, yet with hir blacke haire. Alexander hauing a skarre in his cheeke, held his finger vppon it, that Appelles might not paint it, Appelles painted him with his finger cleauing to his face, why quod Alexander, I layd my finger on my skarre bicauſe I would not haue thee ſee it, (yea ſayd Appelles) and I drew it there, bicauſe none els ſhould perceiue it, for if thy finger had ben away, either thy skar would haue bene ſeene, or my Arte miſliked: where-by I gather, that in all perfect works, as well the fault as the face is to be ſhowen. The fayreſt Leopard is made with his ſpots, the fineſt cloath with his lyſt, the ſmootheſt ſhooe with his laaſt. Seeing then that in euery counterfaite, as well the bleniſh as the beautie is coloured: I hope I ſhall not incur the diſpleaſure of the wiſe, in that in the diſcourſe of Euphues, I haue as well touched the vanities of his loue, as the vertues of his lyfe. The Perſians, who aboue al their Kings moſt honoured Cyrus, cauſed him to be engrauen aſwell with his hooked noſe, as his high forhead. He that loued Homer beſt, concealed not his flattering, and he that praiſed Alexander moſt bewrayed his quaffing. Demonides muſt haue a crooked ſhooe for his wrye foote, Damocles a ſmooth gloue for his ſtreight hand.

For as euery Painter that ſhadoweth a man in all partes, giueth euery peece his iuſt proportion, ſo he that diſciphereth the qualyties of the minde, ought as well to ſhew euery humor in his kinde, as the other doth euery part in his colour. The Surgion that maketh the Anatomy, ſheweth aſwel the muſcles in the heele, as the vaines of the heart. If then the firſt ſight of Euphues ſhal ſeeme too light to be read of the wiſe, or too fooliſh to be regarded of the learned, they ought not to impute it to the iniquitie of the Authour, but to the neceſsitie of the Hiſtory. Euphues beginneth with loue, as allured by wit, but endeth not with luſt as bereft of wiſedome. He wooeth women, prouoked by youth, but weddeth not himſelfe to wantonneſſe as pricked by pleaſure. I haue ſet downe the follyes of his wit without breath of modeſtie, and the ſparkes of his wiſedome without ſuſpition of diſhoneſtie. And certes I thinke there be mo ſpeaches, which for grauitie will miſlyke the foolyſh, then vnſeemely tearmes, which for vanitie maye offende the wiſe. Which diſcourſe (right Honourable) I hope you will the rather pardon for the rudeneſſe, in that it is the firſt, & protect it the more willyngly if it offend, in that it may be the laſt. It may be that fine wits wil deſcant vppon him that hauing no wit, goeth about to make the Anatomy of wit: and certeinely their ieſting in my minde is tollerable. For if the Butcher ſhould take vpon him to cut the Anatomy of a man, bicauſe he hath skill in opening an Oxe, he would prooue himſelfe a Calfe, or if the Horſe-leach woulde aduenture to miniſter a potion to a ſicke Patient, in that hee hath knowledge to giue a drench to a diſeaſed Horſe, hee would make himſelfe an Aſſe. The Shoomaker muſt not goe aboue his latchet, nor the Hedger meddle with anye thing but his bill. It is vnſeemely for the Paynter to feather a ſhafte, or the Fletcher to handle the Penſill. All which things make moſt agaynſt mee, in that a foole

hath

hath intruded himſelfe to diſcourſe of wit: But as I was willing to commit the fault, ſo am I content to make amendes. Howſoeuer the caſe ſtandeth, I looke for no praiſe for my labour, but pardon for my good will: it is the greateſt reward that I dare aſke, and the leaſt that they can offer, I deſire no more, I deſerue no leſſe. Though the ſtile nothing delight the dayntie eare of the curious ſifter: yet will the matter recreate the minde of the curteous Reader. The varietie of the one will abate the harſhneſſe of the other. Things of greateſt profite are ſet foorth with leaſt price. Where the wine is neat there needeth no Iuie-buſh. The right Coral needeth no coulouring. Where the matter it ſelfe bringeth credit, the man with his gloſe winneth ſmall commendation. It is therefore me thinketh a greater ſhew of a pregnant wit then perfect wiſedome, in a thing of ſufficient excellencie to vſe ſuperfluous eloquence. We cõmonly ſee that a black ground doth beſt beſeme a white counterfeit. And Venus according to the iudgement of Mars, was then moſt amiable, when ſhee ſate cloſe by Vulcan. If theſe things be true which experience tryeth, that a naked tale doth moſt truely ſet foorth the naked truth, that where the countenance is faire, ther need no colours, that painting is meeter for ragged wals, then fine Marble, that veritie then ſhineth moſt bright, when ſhe is in leaſt brauery, I ſhall ſatiſfie mine owne minde though I cannot feed their humors, which greatly ſeeke after thoſe that ſift the fineſt meale, and beare the whiteſt mouthes. It is a world to ſee how Engliſh-men deſire to heare finer ſpeach then the language wil allowe, to eate finer bread then is made of wheat, to weare finer cloth then is wrought of woll. But I let paſſe their fineneſſe, which can no way excuſe my folly. If your Lordſhip ſhall accept my good will, which I haue alwayes deſired, I will patiently beare the ill will of the malitious which I neuer deſerued.

The Epiſtle Dedicatory.

Thus committing this ſimple Pamphlet to your Lordſhippes Patronage, and your Honour to the almighties protection: For the preſeruation of the which as moſt bounden, I will pray continually. I ende.

¶ Your Lordſhips ſeruaunt to commaund, I. Lyly.

To the Gentlemen Readers.

I Was driuen into a quandarie Gentlemen, whether I might ſende this my Pamphlet to the Printer or to the Pedler, I thought it too bad for the preſſe, & too good for the pack. But ſeing my folly in writing to bee as great as others, I was willing my fortune ſhould be as ill as anyes. Wee commonly ſee the booke that at Eaſter lyeth bounde on the Stacioners ſtall, at Chriſtmas to be broken in the Haberdaſhers ſhop, which ſith it is the order of proceding, I am content this Summer to haue my dooinges read for a toye, that in Winter they may be readye for traſh. It is not ſtraunge when as the greateſt wonder laſteth but nine dayes; That a new work ſhould not endure but three moneths. Gentlemen vſe bookes as Gentlewomen handle their flowers, who in the morning ſticke them in their heades, and at night ſtrawe them at theyr heeles. Cheries be fulſome when they bee through ripe bicauſe they be plentie, & bookes be ſtale when they be printed, in that they be common. In my minde Printers & Tailers are bound chiefly to pray for Gentlemen, the one hath ſo many fantaſies to print, the other ſuch diuers faſhions to make, that the preſsing yron of the one is neuer out of the fire, nor the printing preſſe of the other any time lyeth ſtill. But a faſhion is but a daies wearing & a booke but an houres reading: which ſeeing it is ſo, I am of the ſhomakers minde, who careth not ſo the ſho holde the plucking on, nor I, ſo my labours laſt the running ouer. He that commeth in print bicauſe he would be knowen, is like the foole that cõmeth into the market bicauſe he would be ſeene. I am not he that ſeeketh praiſe for his labour, but pardon for his offence, neither doe I ſet this foorth for any deuotion in print, but for

due-

duetie which I owe to my Patron. If one write neuer ſo well, he cannot pleaſe all, and write he neuer ſo ill, he ſhall pleaſe ſome. Fine heads will picke a quarrell with me, if all be not curious: and flatterers a thanke, if anye thing be currant. But this is my minde, let him that findeth fault amend it, and him that liketh it, vſe it.

Enuie braggeth but draweth no bloud, the malicious haue more minde to quip, then might to cut. I ſubmitte my ſelfe to the iudgement of the wiſe, and little eſteeme the cenſure of fooles, the one will be ſatiſfied with reaſon, the other are to be aunſwered with ſilence. I knowe Gentlemen will finde no fault without cauſe, and beare with thoſe that deſerue blame, as for others, I care not for their ieſtes, for I neuer ment to make them my Iudges.

Farewell.

¶ To my verie good friends the Gentlemen Schollers of Oxford.

THere is no priuiledge that needeth a pardon, neither is ther any remiſsiō to be aſked wher a cōmiſsion is graūted. I ſpeak this Gentlemen, not to excuſe the offence which is takē, but to offer a defēce where I was miſtaken. A cleare conſcience is a ſure card, truth hath the prerogatiue to ſpeake with plainneſſe, and the modeſtie to beare with patience. It was reported by ſome, and beleeued of many, that in the education of Ephœbus, where mention was made of Vniuerſities, that Oxford was too much either defaced or defamed. I know not what the enuious haue picked out by malice, or the curious by wit, or the gultie by their owne galled conſciences, but this I ſay, that I was as far from thinking ill, as I finde them from iudging well. But if I ſhould now goe about to make amends, I were then faultie in ſomewhat amiſſe, and ſhoulde ſhewe my ſelfe lyke Appelles prentice, who coueting to mend the noſe, marred the cheeke: and not vnlike the fooliſh Diar, who neuer thought his cloth blacke vntill it was burned. If any fault be committed, impute it to Euphues, who knew you not, not to Lyly who hates you not.

Yet may I of all the reſt moſt condemne Oxford of vnkindneſſe, of vice I cannot, who ſeemed to weane mee before ſhe brought me foorth, and to giue me bones to gnaw, before I could get the teat to ſucke. Wherein ſhe played the nice mother, in ſending me into the countrey to nurſe, where I tyred at a drye breaſt three yeares, and was at the laſt enforced to weane my ſelfe. But it was deſtenie, for if I had not bene gathered from the tree in the budde, I ſhould being blowne haue proued a blaſt, and as good it is to be an addle Egge, as an idle birde.

Euphues at his arriual I am aſſured wil view Oxford, where he will either recant his ſayinges or renewe his

complaints, he is now on the Seas, and how he hath ben toſſed I know not, but whereas I thought to receiue him at Douer, I muſt meete him at Hampton.

Nothing can hinder his comming but death, neither any thing haſten his departure but vnkindneſſe.

Concerning my ſelfe I haue alwayes thought ſo reuerently of Oxford, of the Schollers, of the manners, that I ſeemed to be rather an Idolater then a blaſphemer. They that inuented this toy, were vnwiſe, and they that reported it vnkinde, and yet none of them can proue me vnhoneſt.

But ſuppoſe I glaunced at ſome abuſes: did not Iupiters Egge bring foorth aſwell Helen a light huſwife in Earth, as Caſtor a lyght Starre in Heauen? The Eſtritch that taketh the greateſt pride in hir feathers, picketh ſome of the worſt out, and burneth them, ther is no tree but hath ſome blaſt, no countenaunce but hath ſome blemiſh, and ſhall Oxford then be blameleſſe? I wiſh it were ſo, but I cannot thinke it is ſo. But as it is it maye be better, and were it badder, it is not the worſt.

I thinke there are fewe Vniuerſities that haue leſſe faults then Oxford, many that haue more, none but hath ſome.

But I commit my cauſe to the conſciences of thoſe that either know what I am, or can geſſe what I ſhoulde be, the one wil aunſwere themſelues in conſtruing friendly, the other if I knew them I would ſatisfie reaſonably.

Thus loath to incurre the ſuſpition of vnkindeneſſe in not telling my minde, and not willing to make anye excuſe, where there need no amends, I can neither craue pardon, leaſt I ſhould confeſſe a faulte, nor conceale my meaning leaſt I ſhuld be thought a foole. And ſo I end, yours aſſured to vſe.

Iohn Lyly.

EVPHVES.

THere dwelt in Athens a young Gentleman of great patrimony, and of so comely a personage, that it was doubted, whether he were more bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdaining a companion or copartner in hir working, added to this comelynesse of his body, such a sharpe capacitie of minde, that not onely she proued Fortune counterfaite, but was halfe of that opinion, that she hir selfe was onely currant. This young Gallant of more wit then wealth, and yet of more wealth then wisedome, seeing himselfe inferiour to none in pleasaunt conceits, thought himselfe superiour to all in honest conditions, insomuch that he thought himselfe so apte to all things, that he gaue himselfe almost to nothing, but practising of those things commonlye, which are incident to these sharpe wittes, fine phrases, smothe quippes, merry tauntes, bling iesting without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickell, the finest Veluet his bracke, the fayrest Flower his branne, so the sharpest wit hath his wanton will, and the holyest head his wicked way. And true it is, ỹ some men write, and most men beleeue, that in all perfecte shapes, a blemish bringeth rather a lyking euery way to the eyes, then a loathing any way to the minde. Venus had hir Mole in hir cheeke, which made hyr more amyable: Helen hir Scarre in hir chinne, which Paris called Cos Amoris, the Whetstone of Loue. Aristippus

his Mark, Lycurgus his wen: So likewise in the disposition of the minde, either vertue is ouer-shadowed with some vice, or vice ouer-cast with some vertue. Alexander valyant in warre, yet giuen to wine. Tullie eloquent in his gloses, yet vain-glorious. Salomon wise, yet too too wanton. Dauid holy, but yet an homicide. None more wittie then Euphues, yet at the first none more wicked. The freshest colours soonest fade, the keenest Kalour soonest tourneth his edge, the finest cloath is soonest eaten with Moathes, and the Cambricke soner stayned then the course Canuas: which appeared wel in this Euphues, whose wit being lyke wax, apt to receiue any impression, and bearing the head in his owne hande, either to vse the rayne or the spurre, disdayning counsaile, leauing his Countrey, loathing his olde acquaintaunce, thought either by wit to obteine some conquest, or by shame to abide some conflict, who preferring fancie before friends, and his present humor, before honour to come, layd reason in water, being too salt for his taste, and followed vnbrideled affection most pleasaunt for his toothe. When parents haue more care how to leaue their children wealthy then wise, and are more desirous to haue them mainteine the name, then the nature of a Gentleman: when they put gold into the hands of youth, wher they should put a rod vnder their girdle, when in stæde of awe they make them past grace, and leaue them rich executors of goods, and poore executors of godlinesse, then it is no meruaile, that the sonne being left rich by his fathers Will, become ketches by his own wil. But it hath bene an olde said saw, and not of lesse truth then antiquitie, that wit is the better if it be the dearer bought: as in the sequele of this history shal most manifestly appeare.

It happened this young Impe to ariue at Naples (a place of more pleasure then profit, and yet of more profit then pietie) the very walls and windowes whereof, shewed it rather to be the Tabernacle of Venus, then ỹ Temple of

Vesta.

Vesta. There was all things necessary and in readinesse, that might either allure the minde to lust, or entice the heart to folly: a court more meete for an Atheyst, then for one of Athens: for Ouid, then for Aristotle: for a graceles louer, then for a godly liuer: more fitter for Paris then Hector, and meeter for Flora then Diana. Heere my youth (whether for wearinesse he could not, or for wantonnes would not go any farther) determined to make his abode, whereby it is euidently seene that the fleetest fish swalloweth the delicatest baite: that the highest soaring Hauke trayneth to the lure: and that the wittiest braine, is inueigled with the sodeine view of alluring vanities. Heere he wanted no companions, which courted him continually with sundry kindes of deuices, whereby they might either soake his purse to reape commoditie, or sooth his person to winne credit: for he had guests and companions of all sorts.

There frequented to his lodging, as well the Spider, to sucke poyson of his fine witte, as the Bee to gather Hunnye: as well the Drone as the Doue: the Fore as the Lambe: as well Damocles to betray him, as Damon to be true to him. Yet hee behaued himselfe so warylye, that he singled his game wisely. Hee coulde easily discerne Appollos Musike, from Pan his Pipe, and Venus beautie, from Iunos brauerye, and the Fayth of Lælius, from the flatterie of Aristippus, hee welcommed all, but trusted none, hee was merrye, but yet so warye, that neyther the flatterer could take aduauntage to entrap him in his talke, nor the wisest any assuraunce of his friendship: who being demaunded of one, what countrey-man he was, hee answered, what countrey-man am I not? If I be in Crete, I can lye, if in Greece, I canne shift, if in Italy, I can court it: if thou aske whose sonne I am also, I aske thee whose sonne I am not, I can carouse with Alexander, ableeyne with Romulus, eate with the Epicure, fast with the Stoike, sleepe with Endi-

mion, watch with Chrisippus, vsing these speaches and other like. An olde gentleman in Naples seeing his pregnant wit, his eloquent tongue somewhat taunting, yet with delyght: his mirth without measure, yet not without wit: his sayings vainglorious, yet pithie: began to bewayle his Nurture, and to muse at his Nature, being incensed against the one as most pernicious, and inflamed with the other as most precious: for he well knew ꝑ so rare a wit would in time, either breede an intollerable trouble, or bring an incõperable treasure to the cõmon weale: at the one he greatly pitied, at ꝑ other he reioyced.

Hauing therefore gotten opportunitie to communicate with him his minde, with watry eyes as one lamenting his wantonnesse, and smiling face, as one louing his wittinesse, encountred him on this manner.

Young Gentleman, although my acquaintaunce bee small to entreate you, and my authoritie lesse to commaunde you, yet my good will in giuing you good counsaile should induce you to beleeue me, and my hoarye hayres (ambassadors of experience) enforce you to follow me, for by how much the more I am a straunger to you, by so much the more you are beholding to mee, hauinge therfore opportunitie to vtter my minde, I meane to be importunate with you, to followe my meaninge. As thy byrth doth shew thee expresse and liuely Image of gentle-bloud, so thy bringing vp seemeth to mee, to be a great blotte to the linnage of so noble a brute, so that I am enforced to thinke that either thou didst want one to giue thee good instructions, or that thy parentes made thee a wanton with to much cockering: either they were to foolish in vsing no discipline, or thou to froward in reiecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill imployed. Did they not remember that which no man ought to forget, ꝑ the tender youth of a childe is like the tempering of new Wax,

apt to receiue any forme: He that wil carry a Bull with Milo, muſt vſe to cary him a Calfe alſo, he ẏ coueteth to haue a ſtraight træ, muſt not bow him bæing a twigge. The Potter faſhioneth his clay when it is ſoft, and the Sparrow is taught to come when he is young: As therfore the yron being hot, receiueth anye forme with the ſtroke of the hammer, & kæpeth it bæing colde for euer, ſo the tender wit of a childe, if with dilligence it be inſtructed in youth, will with induſtrye vſe thoſe qualities in age. They might alſo haue taken example of the wiſe huſbandmen, who in their fatteſt and moſt fertil ground ſow hemp before Wheate, a graine that dryeth vp the ſuperfluous moiſture, and maketh the ſoile more apt for corne: Or of good gardeiners, who in their curious knots mixe Hiſop with Time, as aiders, ẏ one to the growth of the other, the one being dry, ẏ other moiſt: Or of cunning Painters, who for the whiteſt worke caſt the blackeſt ground, to make the picture more amible. If therfore thy father had ben as wiſe an huſbandman, as he was a fortunate huſband, or thy Mother as good a huſwife as ſhee was a happy wife, if they had bene both as good Gardeiners to kæpe their knot, as they were grafters to bring forth ſuch fruit, or as cunning painters, as they wer happy parents, no doubt they hadde ſowed Hempe before Wheat, ẏ is, diſcipline before affection, they had ſet Hiſop with time, ẏ is, manners with wit, ẏ one to aide ẏ other: & to make thy dexterity more, they had caſt a black ground for their white worke, that is, they hadde mixed threats with faire lookes. But thinges paſt are paſt calling againe: it is to late to ſhut ẏ ſtable dore when ẏ ſtæde is ſtolne. The Troyans repented to late when their towne was ſpoiled: Yet the remembrance of thy former follyes, might bræd in thee a remorſe of conſciẽce, & be a remedy againſt further concupiſcence. But now to thy preſent time. The Lacidemonians wer wõt to ſhew their children dronken men & other wicked men, ẏ by ſæing their filth

they

they might shunne the lyke fault, and auoide such vices, when they were at the lyke state. The Persians to make theyr youth abhorre gluttonye, would paint an Epicure sleepinge with meate in his mouth, and most horriblye ouerladen with wine, that by the view of such mõstrous sightes, they might eschew the meanes of the like excesse. The Parthians, to cause theyr youth to loathe the alluring traines of womens wiles & deceitfull entisements, had most curiously carued in theyr houses a young man blinde, besides whom was adioyned a women so exquisite, that in some mens iudgement Pigmalions Image was not halfe so excellent, hauinge one hand in his pocket, as noting hir theft, and holding a knife in the other hande to cut his throate. If the sight of such vgly shapes, caused a lothing of the lyke sinnes, then my good Euphues consider theyr plight, & beware of thine owne perill. Thou art heere in Naples a young soiourner, I an olde senior: thou a straunger, I a Citizen, thou secure doubting no mishappe, I sorrowfull dreading thy misfortune. Heere mayst thou see, that which I sigh to see: dronken sottes wallowing in euery house, in euerye Chamber, yea, in euerye channell. Heere mayst thou beholde that which I cannot without blushing beholde, nor without blubbering vtter: those whose bellies be their Gods, who offer theyr goods as Sacrifice to theyr guttes: Who sleepe with meate in their mouths, with sinne in their hearts, and with shame in their houses. Heere, yea, heere, Euphues, mayst thou see, not the carued visard of a lewde woman, but the incarnate visage of a laciuious wantonne: not the shaddow of loue, but the substaunce of lust. My heart melteth in droppes of bloud, to see an harlot wyth the one hande robbe so many coffers, and with the other to rippe so many corses. Thou art heere amiddest the pikes betweene Scylla and Caribdis, ready if thou shunne Syrtes, to sinke into Semphlagades. Let the Lacidemonian, the Persian, the Parthian, yea, the Neapolitan, cause

thee

thée rather to detest such villany at the sight and view of their vanitie. Is it not farre better to abhorre sinnes by the remembraunce of others faults, then by repentance of thine own follyes? Is not he accounted most wise whō other mens harmes do make most warie? But thou wilt happely saye, that although there be many thinges in Naples to bée iustlye condempned, yet are there some thinges of necessitie to be commended; and as thy will doth leane vnto the one, so thy witte woulde also imbrace the other. Alas Euphues, by howe much the more I sée the high climbing of thy capacitie, by so much the more I feare thy fall. The fine Christall is sooner crased then the harde Marble: the greatest Bëech burneth faster then the dryest Oke: the fayrest silke is soonest soyled: & the swéetest Wine tourneth to the sharpest Vineger. The Pestilence doth most ryfest infect the cleerest complection, and the Caterpiller cleaneth vnto the rypest fruite: the most delicate witte is allured with small enticement vnto vice, and most subiect to yéelde vnto vanytie. If therefore thou doe but harken to the Syrenes, thou wilt be enamoured: if thou haunte theyr houses and places, thou shalt bée enchaunted. One droppe of poyson infecteth the whole tunne of Wine: One leafe of Coloquintida, marreth and spoyleth the whole pot of porredge: one yron Pole, defaceth the whole péece of Lawne. Descende into thine owne conscience, and consider with thy selfe, the great difference betwéene staring and starke blinde, witte and wisedome, loue and lust: bée merry, but with modestie: bée sober, but not to sullen: bée valiant but not to venterous. Let thy attire be comely, but not costly: thy dyet wholsome, but not excessiue: vse pastime as the woorde importeth, to passe the time in honest recreation. Mistrust no man without cause, neither be thou credulous without proofe: bée not light to follow euery mannes opinion, nor obstinate to stand in thine oloue conceite. Serue God, loue God, feare

God, and God will ſo bleſſe thée, as either heart can wiſh or thy friends deſire: And ſo I ende my counſaile, beſeeching thée to begin to follow it. This olde Gentleman hauing finiſhed his diſcourſe, Euphues began to ſhape him an anſwere in this ſort. Father & friend (your age ſheweth ẏ oney our honeſty, ẏ other) I am neither ſo ſuſpicious to miſtruſt your good will, nor ſo ſottiſh to miſlike your good coũſaile, as I am therfore to thanke you for ẏ firſt, ſo it ſtands me vpon to think better on the latter: I meane not to cauill with you, as one louing ſophiſtrie: neither to tõtrouble you as one hauing ſuperioritie, the one wold bring my talke into the ſuſpition of fraude, the other conuince me of folly. Whereas you argue I know not vpon what probabilities, but ſure I am vpon no proofe, that my bringing vp ſhould be a blemiſh to my birth, I anſwere & ſweare to that, you were not therein a lyttle ouerſhot, either you gaue too much credit to the report of others, or too much libertie to your owne iudgment: You conuince my parents of præuiſhnes in making me a wãton, & me of lewdneſſe in reiecting correction. But ſo many men ſo many mindes, that may ſeeme in your eye odious, which in an others eye may be gracious. Ariſtippus a Philoſopher, yet who more courtly? Diogenes a Philoſopher, yet who more carterly? Who more popular thẽ Plato, retaining alwaies good cõpany? Who more enuious thẽ Tymon, denoũcing all humane ſocietie? Who ſo ſeuere as the Stoykes, which like ſtockes were moued with no melody? Who ſo ſecure as the Epicures, which wallowed in all kinde of licenciouſneſſe? Though al men be made of one mettall, yet they bée not caſt all in one mould, there is framed of the ſelfe ſame clay, as well the tile to kéepe out water, as the pot to conteyne licour, the Sunne doth harden the durt, and melt the Waxe, fire maketh the golde to ſhine, and the ſtrawe to ſmother, Perfumes doth refreſh the Bone, and kill the Bettill, and the Nature of the man diſpoſeth that conſent of the man-

ners. Now wheras you ſéeme to loue my nature & loath my nurture, you bewray your owne weakneſs, in thinking that Nature may any wayes be altered by education, and as you haue enſamples to confirme your poſitéce, ſo I haue moſt euident & infallible arguments to ſerue for my purpoſe. It is naturall for the vine to ſpread, the more you ſéeke by Art to alter it, the more in the ende you ſhall augment it. It is proper for the Palme trée to mount, the heauier you loade it, the higher it ſprouteth. Though you be made ſoft with fire, it returneth to his harkneſſe: Though the Fawlcon be reclaimed to the fiſt, ſhe retireth to hir baggardneſſe: the whelp of a Maſtiffe wyll neuer be taught to retriue the Partridge, education cannot haue no ſhewe, where the excellencie of Nature doth beare ſwaye. The ſilly Mouſe will by no manner of meanes be tamed: the ſubtill Fore maye well be beaten, but neuer broken from ſtealing his praye, if you powre Spices, they ſmell the ſwéeter: ſeaſon the woode neuer ſo well, the Wine will taſte of the caſke: plant and tranſlate the Crabbe tree, where, and whenſoeuer it pleaſe you, and it will neuer beare ſwéete Apple, vnleſſe you graft it by Arte, which nothing toucheth nature.

Infinite and innumerable were the examples I could alledge and declare to confirme the force of Nature, and confute theſe your vaine & falſe forgeries, were not the repetition of them needleſſe, hauing ſhewed ſufficient, or bootleſſe ſéeing thoſe alledged will not perſwade you. And can you be ſo vnnaturall, whom dame Nature hath nouriſhed and brought vp ſo many yeares, to repine, as it were againſt Nature.

Thy ſimilitude you rehearſe of the Ware, argueth your waring & melting braine, & your example of the hot and hard yron, ſheweth in you but colde and weak diſpoſition. Doe you not knowe that whiche all men doe affirme and know, that black will take no other colour:

That the ſtone Abeſton beeing once made hot will neuer be made colde? That fire cannot bee forced downeward? That Nature will haue courſe after kinde: that euery thing will diſpoſe it ſelfe according to Nature? Can the Aethiope chaunge or alter his ſkinne? or the Leopard his hew? Is it poſſible to gather grapes of thornes, or figs of thiſtles, or to cauſe any thing to ſtriue againſt Nature? But why goe I about to prayſe Nature, the which as yet was neuer any Impe ſo wicked and barbarous, any Turke ſo vile and brutiſh, any beaſt ſo dull and ſenceleſſe, that could or would, or durſt diſprayſe or contemne? Doth not Cicero conclude and allow, that if we follow and obey nature, we ſhall neuer erre? Doth not Ariſtotle alledge and confirme that Nature frameth or maketh nothinge in any pointe, rude, vaine or vnperfect?

Nature was had in ſuch eſtimation and admiration among the Heathen people, that ſhe was reputed for the onely Goddeſſe in heauen: if Nature then haue largely & bountifully endued me with hir giftes, why deeme you mee ſo vntoward and graceleſſe? If ſhe haue dealt harely with me, why extoll you ſo much my birth? If Nature beare no ſway, why vſe you this adulation? If Nature worke the effect, what boteth any education? If Nature be of ſtrength or force, what auayleth diſcipline or nurture? If of none what helpeth Nature. But let theſe ſayinges paſſe as knowne euidently, and graunted to be true, whiche none can or maye deny vnleſſe he be falſe, or that hee be an enimie to humanitie.

As touching my reſidence and abiding heere in Naples, my youthlye affections, my ſporkes and pleaſures, my paſtimes, my common dallyaunce, my delyghtes, my reſorte and companye, which daylye vſe to viſite me, although to you they breede more ſorrowe and care, then ſolace and comfort, becauſe of your crabbed age: yet to me they bring more comfort and ioye, then time

and

and griefe, more blisse then bale, more happinesse then heauinesse, because of my youthfull gentlenesse. Either you would haue all men olde, as you are, or els you haue quite forgotten that you your selfe were young, or euer knew young dayes: either in your youth you were a very vicious and vngodly man, or now being aged very superstitious and deuot aboue measure.

Put you no difference betweene the young flourishing Bay Tree, and the olde withered Beech? No kinde of distinction betweene the waxing and the wayning of the Moone, and betweene the rising and the setting of the Sunne? Doe you measure the hot assaults of youth, by the colde skirmishes of age? whose yeares are subiect to more infirmities then our youth. We merry, you melancholy: we zealous in affection, you iealous in all your doings: you restie without cause, we hastie for no quarrell: you carefull, we careless: we bolde, you fearefull: we in all points contrary vnto you, & ye in all points vnlike vnto vs. Seing therefore we be repugnant each to the other in Nature, would you haue vs alike in qualities? Would you haue one potion ministred to the burning Feuer, and to the colde Palsie? One plaister to an olde issue and a fresh wound? one salue for all sores? one sauce for all meates? No, no Eubulus, but I will yelde to more, then either I am bound to graunt, either thou able to proue. Suppose that which I neuer will beleeue, that Naples is a cankered Storehouse of all strife, a common stewes for all strumpets, the sinke of shame, and the very Nurse of all sinne: shall it therefore follow of necessitie, that all that are wooed of loue should be wedded to lust: will you conclude as it were ex consequenti, that whosoeuer arriueth there shall be inticed to follye, and being enticed, of force shall be entangled? No no, it is the disposition of the thought, that altereth the nature of the thing.

The Sunne shineth vpon the dunghil and is not corrupted

rupted: the Diamond lyeth in the fire and is not consumed: the Christall toucheth the Toade, and is not poysoned: the Birde Trochilus lieth by the mouth of the Crocodile, and is not spoyled: a perfect wit is neuer bewitched with lewdnesse, neither enticed with lasciuiousnesse.

Is it not common that the Yolme Tree springeth amidst the Beech: That the Iuie spreadeth vpon the hard stones: That the soft fether-bed breaketh the hard blade: If experience haue not taught you this, you haue lyued long and learned little: or if your moyst braine haue forgot it, you haue learned much and profited nothing. But it may be, that you measure my affections by your own fancies, and knowing your selfe either too simple to raise the siege by pollicie, or too weake to resist the assault by prowesse, you deeme me of as lyttle wit as your selfe, or of lesse force: either of small capacitie, or of no courage. In my iudgement Eubulus, you shall as sone catch a Hare with a taber, as you shall perswade youth with your aged and ouer-worne eloquence, to such seueritie of life, which as yet there was neuer Stoicke in precepts so strict, neither any in life so precise, but woulde rather allow it in words then follow it in workes, rather talke of it, then trye it. Neither were you such a Saint in your youth, that abandoning all pleasures, al pastimes and delights, you would chuse rather to sacrifice the first fruits of your life to vaine holinesse, then to youthly affections. But as to the stomacke quatted with dainties, all delycates, seeme queasie, and as he that surfetteth with wine, vseth afterward to allay with water: so these olde huddles hauing ouer-charged their gorges with fancie, accompt all honest recreation meere folly, and hauing taken a surfet of delight, seeme now to sauour it with despight. Seeing therefore it is labour lost for me to perswade you, and winde vainely walked for you to exhort me, heere I sounde you, and heere I leaue you, hauing

neither

neither bought nor solde with you, but chaunged ware for ware: if you haue taken lyttle pleasure in my reply, sure I am that by your counsell I haue reaped lesse profite. They that vse to steale Honny burne Hemlocke to smoake the Bées from their hiues, & it may be, ý to get some aduauntage of me, you haue vsed these smoakie arguments, thinking thereby to smother me with the conceipt of strong imagination. But as the Camelion though he haue most guts draweth least breath, or as the Elder trée though he be fullest of pith is farthest from strength: so though your reasons séeme inwardly to your self somwhat substantiall, and your perswasions pithie in your owne conceipt, yet béeing well wayed without, they bée shadowes without substance, and weake with-out force. The Bird Taurus hath a great voyce, but a small body: the thunder a great clap, yet but a little stone: the emptie vessell giueth a greater sound then the full barrell. I meane not to apply it, but loke into your selfe and you shall certainly finde it, and thus I leaue you séeking it, but were it not that my company stay my comming, I would surely helpe you to loke it, but I am called hence by my acquaintaunce.

Euphues hauing thus ended his talke, departed leauing this olde Gentleman in a great quandarie: who perceiuing that he was more enclined to wantonnesse then to wisdome, with a déepe sigh, the teares trickling downe his cheekes, sayd: Seeing thou wilt not buye counsayle at the first hand good cheape, thou shalt buye repentance at the second hand, at such an vnreasonable rate, that thou wilt curse thy hard penniworth, and ban thy hard heart. Ah Euphues, little doest thou knowe that if thy wealthe wast, thy wit will giue but smal warmth, & if thy wit encline to wilfulnesse, that thy wealth wil do thée no great good. If the one had bene employed to thrift the other to learning, it had bene harde to coniecture, whether thou shouldest haue bene more fortunate by riches, or happie

by

by wiſedome, whether more eſtæmed in the common weale, for wealth to maintaine warre, or for counſell to conclude peace. But alas, why doe I pittie that in thee, which thou ſæmeſt to praiſe in thy ſelfe. And ſo saying, he immediately went to his owne house, heauily bewailing the young mans vnhappineſſe.

Heere yee may behold Gentlemen, how lewdly witte ſtandeth in his owne light, how hee deemeth no peny good ſilver but his owne, preferring the bloſſome before the fruite, the budde before the floure, the græne blade before the ripe eare of Corne, his owne witte before all mens wiſedomes. Neither is that reaſon, ſeeing for the moſt part, it is proper to all thoſe of ſharp capacitie, to eſtæme of themſelues as moſt proper: if one be harde in conceiuing, they pronounce him a dolte: if giuen to ſtudye, they proclaime him a dunce: if merry a ieſter: if ſad, a Saint: if full of words, a ſot: if without ſpeach, a Cipher: If one argue with them boldly, then is he impudent: if coldly, an innocent: If there be reaſoning of diuinitie, they cry, Quæ ſupra nos, nihil ad nos: If of humanitie, Sententias loquitur carnifex.

Hereoff commeth ſuch great familyaritie betweene the ripeſt wits, when they ſhall ſee the diſpoſition the one of the other, the Sympathia of affections, and as it were but a paire of ſheeres to goe betweene their natures, one flattereth an other in his owne folly, and layeth cuſhions vnder the elbow of his fellowe when he ſeeth him take a nappe with fancie, and as their wit wreſteth them to vice, ſo it forgeth them ſome feate excuſe to cloake their vanitie.

Too much ſtudie doth intoxicate their braines, for (ſay they) although yron the more it is vſed, the brighter it is, yet ſilver with much wearing doth waſte to nothing: though the Cammocke the more it is bowed the better it ſerueth, yet the bow the more it is bent and occupied, the weaker it waxeth: though the Camomill the more it is

troden

troden and preſſed downe, the more it ſpreadeth, yet the Violet the oftener it is handeled & touched, the ſoner it withereth & decayeth. Beſides this, a fine wit, a ſharpe ſence, a quick vnderſtanding, is able to attain to more in a moment or a very little ſpace, then a dull and blockiſh head in a moneth. The ſithe cutteth farre better & ſmoother then the ſawe, the ware yeldeth better and ſoner to the ſeale, then the ſkeale to the ſtampe: the ſmoothe and playne Beech is eaſier to be carued then the knottie Bore. For neither is there any thing but that hath his contraryes.

Such is the nature of theſe Nouiſes that thinke to haue learning with-out labour, and treaſure with-out trauaile: either not vnderſtanding or els not remembring, that the fineſt edge is made with the blunt whetſtone, and the faireſt Jewell faſhioned with the hard hammer: I goe not about (Gentlemen) to inueigh againſt wit, for then I were witleſſe, but frankly to confeſſe my own little wit. I haue euer thought ſo ſuperſticiouſly of wit, that I feare I haue cõmitted Idolatry againſt wiſdome, & if Nature had dealt ſo beneficially with me, to haue giuen me any wit, I ſhould haue ben readier in ẏ defence of it to haue made an Apologie, then any way to turn to Apoſtacie. But this I note, ẏ for ẏ moſt part they ſtand ſo on their pantuffles, ẏ they be ſecure of perills, obſtinate in their own opinions, impatiẽt of labor, apt to conceiue wrong, credulous to beléeue ẏ worſt, redy to ſhake off their olde acquaintance without cauſe, & to condemne them without colour: All which humors are by ſo much the more eaſier to be purged, by how much the leſſe they haue feſtered the ſinewes. But tourne wée agayne to Euphues.

Euphues hauing ſoiourned by the ſpace of two months in Naples, whether he were moued by the courteſie of a young Gentleman named Philautus, or inforced by deſtenie: whether his pregnant wit, or his pleaſant conceits

wrought the greater lyking of the minde of Euphues, I know not for certeintie: But Euphues shewed such entire loue towards him, that he seemed to make small account of any others, determining to enter into such an inuiolable league of friendship with him, as neither time by peecemeale should impart, neither fancie vtterly dissolue, nor any suspition infringe. I haue read (saith he) & well I beleeue it, that a friend is in prosperitie a pleasure, a solace in aduersitie, in griefe a comfort, in ioye a merry companion, at all times an other I, in all places the expresse Image of mine own person: insomuch that I cannot tell whether the immortall Gods haue bestowed any gift vpon mortal men, either more noble or more necessary then friendship. Is there any thing in ỹ world to be reputed (I wil not say compared) to friendship? Can any treasure in this transitorye pilgrimage, be of more valew then a friend? in whose bosome thou maist sleepe secure without feare, whom thou mayst make partener of all thy secretes without suspition of fraude, and partaker of all thy misfortune, without mistrust of fleeting, who wil accõpt thy bale his bane, thy mishap his misery, the pricking of thy finger ỹ percing of his hart. But whether am I carried? Haue I not also learned, that one should eate a bushel of salt with him whom he meaneth to make his friend? that triall maketh trust? that ther is falshood in felowship? and what then? Doth not the simpathy of manners make the coniunction of mindes? Is it not a bye word, like will to like? Not so common as commendable it is, to see young Gentlemen chose them such friends, with whom they may seeme being absent to be present, being a sunder to be conuersant, being dead to be aliue. I will therefore haue Philautus for my phœre, and by so much the more I make my selfe sure to haue Philautus, by how much the more I viewe in him the liuely image of Euphues. Although there be none so ignorant that doth not know, neither any so impudent that

will

will not confesse friendship to be the iewell of humaine ioy: yet whosoeuer shal see this amitie grounded vpon a little affection, will soone coniecture that it shal be dissolued vpon a light occasion: as in the sequele of Euphues & Philautus you shall see, whose hot loue wared soone colde: For as the best Wine doth make the sharpest Viniger, so the deepest loue tourneth to the deadliest hate. Who deserued the most blame, in mine opinion it is doubtfull, & so difficult, that I dare not presume to giue verdite. For loue being the cause for which so many mischieues haue bene attempted, I am not yet perswaded, whether of the was most to be blamed, but certeinlye neither of them was blameleste. I appeale to your iudgement Gentlemen, not that I thinke any of you of the lyke disposition able to decide the question, but being of deeper discretion then I am, are more fit to debate ỳ quarrell. Though the discourse of their friendship & falling out be somwhat long, yet being somewhat strange, I hope the delightfulneste of the one, will attenuate the tediousnes of ỳ other.

Euphues had continual acceste to the place of Philautus, and no little familiaritie with him, and finding him at conuenient leasure, in theste short termes vnfolded his minde to him.

Gentleman and friend, the triall I haue had of thy manners, cutteth off diuers termes, which to an other I would haue vsed in the like matter. And sithens a long discourse argueth folly, and delicate wordes incurre the suspition of flatterie, I am determined to vse neither of them, knowing either of them to breed offence. Waying with my selfe the force of friendship by the effects, I studied euer since my first cõming to Naples, to enter league with such a one, as might direct my steps being a stranger, and resemble my manners being a scholler, ỳ which two qualities as I finde in you, able to satisfie my desire, so I hope I shall finde a hart in you, willing to accomplish my request, Which if I may obtain, assure your self,

that Damon to his Pythias, Pylades to his Oreſtes, Tytus to his Giſippus, Theſeus to his Pyrothus, Scipio to his Lælius, was neuer found more faithfull, then Euphues, will be to Philautus.

Philautus by how much the leſſe he loked for this diſcourſe, by ſo much the more he lyked it, for he ſaw all qualities both of body & minde in Euphues, vnto whom he replied as followeth.

Friend Euphues (for ſo your talke warranteth me to terme you) I dare neither vſe a long proceſſe, neither a louing ſpeach, leaſt vnwittingly I ſhould cauſe you to conuince me of thoſe things, which you haue already cõdemned. And verily I am bold to preſume vpõ your curteſie, ſince you your ſelfe haue vſed ſo little curioſitie: perſwading my ſelf that my ſhort aunſwere will worke as great an affect in you, as your few words did in me. And ſeing we reſemble (as you ſay) each other in qualities, it cannot be that the one ſhould differ from the other in curteſie, ſeing the ſincere affection of the minde cannot be expreſſed by the mouth, & that no Art can vnfold the entire loue of ỹ hart. I am earneſtly to beſeech you not to meaſure the firmeneſſe of my faith, by the fewneſſe of my words, but rather thinke that the ouer-flowing waues of good will, leaue no paſſage for many words. Tryall ſhall proue truſt, here is my hand, my heart, my lands, & my lyfe at thy commaundement. Thou maiſt well perceiue, that I did beleeue thee, that ſo ſone I did loue thee: and I hope thou wilt the rather loue me, in that I did beleeue thee. Either Euphues and Philautus ſtood in neede of friendſhip, or were ordeined to be friendes: vpon ſo ſhort warning to make ſo fine a concluſion, might ſeeme in mine opinion, if it continued miraculous, if ſhaken off, ridiculous.

But after many embracings & proteſtations one to an other, they walked to dinner, where they wanted neither meate, neither Muſicke, neither any other paſtime: and hauing

hauing banqueted, to diſgeſt their ſweet confections, they daunced all that after noone, they vſed not onelye one boorde, but one bedde, one booke (if ſo be it they thought not one to many.) Their friendſhippe augmented euery day, inſomuch that the one could not refraine the companye of the other one minute, all things went in common betweene them, which all men accounted commendable.

Philautus beeing a towne borne childe, both for his owne countenaunce, and the gerat countenaunce which his Father had while he liued, crept into credite with Don Ferardo, one of the chiefe gouernours of the Citie, who although he had a courtly crewe of Gentlewomen ſoiourning in his pallace, yet his daughter, heire to his whole reuenewes ſtained the beautie of them all, whoſe modeſt baſhfulneſſe cauſed the other to looke wanne for enuie, whoſe Lilly cheekes dyed with a Vermilion red, made the reſt bluſh for ſhame. For as the fineſt Rubye ſtayneth the coulour of the reſt that be in place, or as the Sunne dimmeth the Moone, that ſhee cannot be diſcerned, ſo this gallant girle more fayre then fortunate, and yet more fortunate then faythful, eclipſed the beautie of them all, & chaunged their coulours. Vnto hir had Philautus acceſſe, who wan hir by right of loue, & ſhould haue worne hir by right of law, had not Euphues, by ſtraunge deſtinie broken the bonds of Mariage, and forbidden the banes of Matrimonie.

It happened that Don Ferardo had occaſion to go to Venice about certeine his owne affaires, leauinge his daughter the onely ſteward of his houſeholde, who ſpared not to feaſt Philautus hir friende, with all kindes of delights and delicates, reſeruing onelye hir honeſtie as the chiefe ſtaye of hir honour. Hir Father beeinge gone ſhe ſent for hir friende to ſupper, who came not as hee was accuſtomed ſolitarilie alone, but accompanied with his friende Euphues. The gentlewoman whether

it were for niceneſſe or for niggardnes of courteſie, gaue him ſuch a colde welcome that he repented that he was come.

Euphues though he knewe himſelfe worthy euerye way to haue a good countenance, yet could he not perceiue hir willing any way to lend him a friendly loke. Yet leaſt he ſhould ſeeme to want geſtures, or to be daſhed out of conceit with hir coye countenaunce, he addreſſed him to a Gentlewoman called Liuia, vnto whom he vttered this ſpeach. Faire Lady if it be the guiſe of Italy to welcome ſtraungers with ſtraungeneſſe, I muſt needes ſay the cuſtome is ſtraunge and the country barbarous, if the manner of Ladyes to ſalute Gentlemen with coyneſſe, then I am enforced to thinke the women voyde of curteſie to vſe ſuche welcome, and the men paſt ſhame that will come. But hereafter I will eyther bringe a ſtoole on mine arme for an vnbidden gueſt, or a viſarde on my face, for a ſhameleſſe goſſippe. Liuia replyed.

Sir, our country is ciuile, and our gentlewomen are curteous, but in Naples it is coũted a ieſt, at euery word to ſay, In fayth you are welcome. As ſhe was yet talking, ſupper was ſet on the bord, thẽ Philautus ſpake thus vnto Lucilla. Yet Gentlewoman, I was the bolder to bring my ſhadow with me (meaning Euphues) knowing that he ſhould be the better welcome for my ſake: vnto whom the Gentlewoman replyed. Sir, as I neuer when I ſaw you, thought that you came without your ſhadow, ſo now I cannot a little meruaile to ſee you ſo ouerſhot in bringing a new ſhadow with you. Euphues though he perceiued hir coy nip, ſeemed not to care for it, but taking hir by the hand, ſayd.

Fayre Lady, ſeeing the ſhade doth often ſhielde your beautie from the parchinge Sunne, I hope you wyll the better eſteeme of the ſhadowe, and by ſo much the leſſe it ought to be offenſiue, by howe much the leſſe it

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is able to offende you, and by so muche the more you ought to lyke it, by howe much the more you vse to lye in it.

Well Gentleman aunswered Lucilla, in arguinge of the shadow, we forgoe the substance: pleaseth it you therfore to sit downe to supper. And so they all sate downe, but Euphues fed of one dish, which euer stood before him, the beautie of Lucilla.

Here Euphues at the first sight was so kindled with desire, that almost he was like to burne to coales. Supper beeing ended, the order was in Naples, ỹ the Gentlewomen would desire to heare some discourse, either concerning loue or learning: And although Philautus was requested, yet he poasted it ouer to Euphues, whome he knew most fit for that purpose: Euphues beeing thus tyed to the stake by their importunate intreatie, began as followeth.

Ye that worst may is alway inforced to holde the candell, the weakest must still to the wall, where none will, the Diuell himselfe must beare the crosse. But were it not Gentlewomen that your lust standes for lawe, I would borrow so much leaue as to resigne mine office to one of you, whose experience in loue hath made you learned, and whose learning hath made you so louelye: for mee to intreate of the one beeing a nouise, or to discourse of the other beeing a trewant, I maye well make you wearye, but neuer the wiser, and giue you occasion rather to laughe at my rashnesse, then to lyke my reasons: yet I care the lesse to excuse my boldnesse to you, who were the cause of my blindnesse. And since I am at mine owne choyce, either to talke of loue or of learning, I hadde rather for this time be deemed an vnthrift in reiectinge profite, then a Stoyke in renouncinge pleasure.

It hath bene a question often disputed, but neuer determined, whether the qualyties of the minde, or the com-

compoſition of the man, cauſe women moſt to lyke, or whether beautie or witte moue men moſt to loue. Certes by how much the more ỹ minde is to be preferred before the body, by ſo much the more the graces of the one, are to be preferred before the gifts of the other, which if it be ſo, that the contemplacion of the inward qualitie ought to be reſpected, more then the view of the outward beautie, then doubtleſſe women either do or ſhould loue thoſe beſt, whoſe vertue is beſt, not meaſuring the deformed man with the reformed minde.

The foule Toad hath a faire ſtone in his head: the fine golde is found in the filthy earth: the ſweet kernell lyeth in the hard ſhell: vertue is harboured in the heart of him that moſt men eſteeme miſhapen. Contrariwiſe, if we reſpect more the outward ſhape, then the inwarde habite, good God into howe many miſchifes doe we fall? into what blindneſſe are we led? Doe we not commonly ſée that in painted pots is hidden the deadlyeſt poyſon? that in the greeneſt graſſe is the greateſt Serpent? in the cléereſt water, the vglyeſt Toad? Doth not experience teach vs, that in the moſt curious Sepulcher are incloſed rotten bones? That the Cypres tree beareth a fayre leafe, but no fruite? That the Eſtridge caryeth fayre feathers, but ranke fleſh? Howe franticke are thoſe louers which are caryed away with the gay gliſtering of the fine face? the beautie wherof is parched with the Summers blaze, and chipped with the Winters blaſt: which if of ſo ſhort continuance, that it fadeth before one perceiue it flouriſh: of ſo ſmall profit, that it poyſoneth thoſe that poſſeſſe it: of ſo little value with the wiſe, that they account it a delicate baite with a deadly hooke: a ſweete Panthar with a deuouring paunch, a ſower poyſon in a ſiluer pot.

Were I could enter into diſcourſe of ſuch fine dames as béeing in loue with their owne lookes, make ſuch courſe accompt of their paſſionate louers: for commonly if they be adorned with beautie, they be ſtraight laced, and made

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so high in the instepp, that they disdaine them most that most desire them. It is a world to see the doatinge of their louers, and their dealing with them, the reuealing of whose subtill traines would cause me to shed teares, and you Gentlewomen to shut your modest eares. Pardon me Gentlewomen if I vnfold euery wile, and shew euery wrinkle of womens disposition. Two things doe they cause their seruants to vow vnto them, secreacie, & souereintie: the one to conceale their enticing sleights, by the other to assure themselues of their onely seruice. Againe, but hoe there: if I should haue waded any further, and sownded the depth of their deceite, I shoulde either haue procured your displeasure, or incurred the suspition of fraude: either armed you to practise the like subtiltie, or accused my selfe of periury. But I meane not to offende your chast mindes, with the rehearsall of their vnchast manners: whose eares I perceiue to glow, and hearts to be grieued at that which I haue alredy vttered: not that amongst you there be any such, but that in your sex there should be any such. Let not gentlewomen therfore make to much of their painted sheath, let them not be so curious in their owne conceite, or so currish to their loyall louers. When the blacke Crowes foote shall appeare in their eye, or the black Ore-tread on their forte, whē their beautie shalbe like the blasted Rose, their wealth wasted, their bodies worne, their faces wrinkled, their fingers crooked, who will like of thē in their age, who loued none in their youth? If you wil be cherished when you be old, be curteous while you be young: if you loke for comfort in your hoary haires, be not coye when you haue your golden lockes: if you would be imbraced in the wayning of your brauery, be not squemish in the waxing of your beautie: if you desire to be kept lyke the Roses when they haue lost their coulour, smell swēt as the Rose doth in the bud: if you woulde be tasted for olde Wine, bee in the mouth a pleasant Grape: so shall you be cherished for

your courteſie, comforted for your honeſtie, embraced for your amitie, ſo ſhal you be preſerued with the ſwæt Roſe, and dronke with the pleaſaunt Wine. Thus farre I am bolde Gentlewomen, to counſell thoſe that be coye, that they weaue not the webbe of their owne wo, nor ſpinne the thræd of their owne thraldome, by their owne ouerthwartnes. And ſæing we are euen in the bowels of loue, it ſhal not be amiſſe to examine whether man or woman be ſoneſt allured, whether be moſt conſtant the male or ỳ female. And in this point I meane not to be mine owne caruer, leaſt I ſhould ſæme either to picke a thanke with men, or a quarrell with women. If therefore it might ſtand with your pleaſure (Miſtres Lucilla) to giue your cenſure, I wold take the contrary: for ſuure I am, though your iudgement be ſound, yet affection will ſhadow it.

Lucilla ſæing his pretence, thought to take aduauntage of his large profer, vnto whom ſhe ſayde. Gentleman in mine opinion, women are to be won with euery winde, in whoſe ſet, there is neither force to withſtand the aſſaults of loue, neither conſtancie to remaine faithfull. And bicauſe your diſcourſe hath hitherto bred delight, I am loth to hinder you in the ſequele of your deuices. Euphues, perceiuing himſelfe to be taken napping, aunſwered as followeth.

¶ Miſtres Lucilla, if you ſpeake as you thinke, theſe Gentlewomen preſent haue little cauſe to thanke you, if you cauſe me to commend women, my tale will be accounted a mære trifle, and your words the plaine truth: Yet knowing promiſe to be debt, I wil pay it wᵗ perfourmaunce. And I would the gentlemen hære preſent were as ready to credite my proufe, as the gentlewomen are willing to heare their owne prayſes: or I as able to ouercome, as Miſtres Lucilla would be content to be ouerthrowne, how-ſo-euer the matter ſhall fall out, I am of the ſurer ſide: for if my reaſons be weake, then is our ſex ſtronge: if forcible, then is your iudgement fæble: if I

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finde trueth on my side, I hope I shall for my wages winne the good will of women: if I want proofe, then gentlewomen of necessitie you must yéeld to men. But to the matter.

Touching the yéelding to loue, albeit their heartes séeme tender, yet they harden them lyke the stone of Sicilia, the which the more it is beaten, the harder it is: for béeing framed as it were of the perfection of men, they bée free from all such cogitations, as may any way prouoke them to vnclenenesse, insomuch as they abhorre the light loue of youth, which is grounded vpon lust, and dissolued vpon euery light occasion. When they sée the folly of men turne to furye, their delight to doating, their affection to frenzie, when they sée them as it were, pine in pleasure, & to wax pale thorough their owne pœnishnes, their sutes, their seruice, their letters, their labours, their loues, their liues, séeme to them so odious, ý they harden their hearts against such concupiscẽe, to the end that they might conuert them from rashnes to reason: from such lewde disposition to honest discreation. Hereof it commeth ý men accuse women of crueltie, bicause they themselues want ciuilitie: they account them full of wiles, in not yéelding to their wickednesse: faithles for resisting their filthines. But I had almost forgot my selfe, you shall pardon mée Mistres Lucilla for this time, if this abruptly I finish my discourse: it is neither for want of good will, or lacke of proofe, but that I féele in my selfe such alteration that I can scarcely vtter one word. Ah Euphues, Euphues. The gentlewomen wer stroke into such a quandary with this sodeine chaunge, that they al chaunged coulour. But Euphues taking Philautus by the hand, & giuing the gentlewomen thanks for their patience, & his repast, bad them all farewell, and went immediatly to his chamber. But Lucilla who now began to frye in the flames of loue, all the company béeing departed to their lodginges, entered into these termes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight doſt thou fœle betwæne faith and fancie? hope and feare? conſcience and concupiſcence? O my Euphues, little doſt thou know the ſodaine ſorrow ꝑ I ſuſteine for thy ſwæte ſake: whoſe wit hath bewitched mæ, whoſe rare qualities hath depriued me of mine olde qualitie, whoſe curteous behauiour without curioſitie, whoſe comely feature without fault, whoſe filed ſpeache without fraud, hath wrapped me in this miſfortune. And canſt thou Lucilla be ſo light of loue in forſaking Philautus to flye to Euphues? canſt thou preferre a ſtraunger before they countryman? a ſtarter before thy companyon? Why, Euphues doth perhappes deſire my loue, but Philautus hath deſerued it. Why, Euphues feature is worthy as good as I, but Philautus his fayth is worthy a better. I, but the latter loue is moſt feruent, I, but the firſt ought to bæ moſt faythfull, I, but Euphues hath greater perfection, I, but Philautus hath dæper affection.

Ah fond wench, doſt thou thinke Euphues will dæme thæ conſtant to him, when thou haſt bene vnconſtant to his friende? Wænedſt thou that he wil haue no miſtruſt of thy faythfulneſſe, when he hath had triall of thy fickleneſſe? Will he haue no doubt of thine honour, when thou thy ſelfe calleſt thine honeſty in queſtion? Yes, yes, Lucilla, well doth he know that the glaſſe once crazed, will with the leaſt clap be cracked, that the cloth which ſtayneth with milke, will ſone loſe his coulour with Vineger, ꝑ the Eagles wing will waſt the feather as well of the Phœnix as of the Pheaſaunt: that ſhe that hath ben faythleſſe to one, will neuer be faithfull to any. But can Euphues conuince me of flætinge, ſæing for his ſake I brake my fidelitie? Can he condemne me of diſloyaltie, when he is the onely cauſe of my diſliking? May he iuſtly cõdemne me of trechery, who hath his teſtimony as trial of my good wil? Doth not he remember ꝑ the broken bone

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once set together, is stronger then euer it was: That the greatest blot is taken off with the Pommice: that though the Spider poyson the Flye, she cannot infect the Bée: That although I haue ben light to Philautus, I may be louely to Euphues? It is not my desire, but his desertes that moueth my minde to this choyce: neither the want of the lyke good will in Philautus, but the lacke of the like good qualities that remoueth my fancie from the one to the other.

For as the Bée that gathereth Honnye out of the change
weede, when she espieth the faire floure flieth to the sweetest: or as the kinde spaniel though he hunt after birds, yet forsakes them to retryue the Partridge: or as wee commonly feede on Beefe hungerly at the first, yet seing the Quaile more daintie, chaunge our dyet: So I, although I loued Philautus for his good properties, yet seeing Euphues to excell him, I ought by Nature to lyke him better. By so much therefore my chaunge is to be excused, by how much the more my choice is excellent: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Diamond of more valew then the Rubie, bicause he is of more vertue. Is not the Emerauld preferred before the Saphire for his wonderfull propertie? Is not Euphues more praise worthy then Philautus, beeing more wittie. But fye Lucilla, why dost thou flatter thy selfe in thine owne folly? Canst thou faine Euphues thy friend, whom by thine owne words thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest thou not accompt them easie to be wonne? Diddest not thou condempne them of weaknesse, what sounder argument can he haue against thee then thine own answere? What better proofe then thine own speach? What greater triall then thine owne talke? If thou hast belyed women, he will iudge thee vnkinde: If thou haue reuealed the troth, he must needes thinke thee vnconstant:

if he perceiue thée to be won with a Nut, he will imagine that thou wilt be lost with an Apple, if he finde thée wanton before thou be woed, he will gesse thou wilt bée wauering when thou art wedded.

But suppose that Euphues loue thée, that Philautus leaue thée, will thy father (thinkest thou) giue thée libertie to liue after thine owne lust? Will he estæme him worthy to enherite his possessions, whom he accompteth vnworthy to inioye thy person? Is it like that he will match thée in mariage with a straunger, with a Grecian, with a meane man? I, but what knoweth my father whether he be wealthy, whether his reuenewes be able to counteruaile my fathers lands, whether his birth be noble yea or no? Can anye one make doubt of his gentle bloud, that sæth his gentle conditions? Can his honour be called into question, whose honestie is so great? Is he to be thought thriftlesse, who in all qualyties of the minde is pœreles? No, no, the træ is known by his fruit, ỹ gold by his touch, the sonne by the sire. And as the softe ware receiueth whatsoeuer print be in the seale, and sheweth no other impression, so the tender babe being sealed with his fathers gifts, representeth his Image most liuely. But were I once certaine of Euphues his good will, I wold not so superstitiously accompt of my fathers ill wil. Time hath weaned me from my mothers teat, and age ridde me from my Fathers correction, when children are in their swathe cloutes, then are they subiect to the whip, and ought to be carefull of the rigour of their parents. As for me, sæing I am not fedde with they' pap, I am not to be ledde by their perswasions. Let my Father vse what speaches he list, I will follow mine owne lust. Lust Lucilla, what saist thou? No, no, mine own loue I should haue said, for I am as farre from lust, as I am from reason, & as nære to loue as I am to follye. Then sticke to thy determination, and shew thy selfe, what loue can do, what loue dares do, what loue hath done. Albeit I

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can no way quench the coales of desire with forgetfulnesse, yet will I rake them vp in the ashes of modestie: Seing I dare not discouer my loue for maidenly shamefastnes, I wil dissemble it till time I haue opportunitie. And I hope so to behaue my selfe, as Euphues shal think me his own, & Philautus perswade himself I am none but his. But I would to God Euphues would repaire hether that the sight of him might mittigate some part of my martirdome. She hauing thus discoursed with hir selfe hir own miseries, cast hir selfe on the bed, and ther let hir lye, and returne we to Euphues, who was so caught in the gin of folly, that he neither could comfort him-selfe, nor durst aske counsaile of his friend, suspecting that which in dede was true, that Philautus was corrinall with him, and cokemate with Lucilla. Amidst therefore these his extremities, betweene hope and feare, he vttered these or the lyke speaches.

What is he Euphues, that knowing thy wit, and seeing thy folly, but will rather punish thy leaudnesse, then pitie thy heauinesse? Was there euer any so fickle so some to be allured, anye euer so faithlesse to deceiue his friend? euer any so foolish to bathe himself in his owne misfortune? To true it is, that as the Sea Crab swimmeth alwayes against the streame, so wit alwayes striueth against wisdome: And as the Bée is oftentimes hurt with his owne Honny, so is wit not seldome plagued with owne conceipt.

O ye Gods, haue ye ordeined for euery malady a medicine, for euery sore a salue, for euery paine a playster, leauing onely loue remediless? Did ye deeme no man so mad to be entangled with desire, or thought ye them worthy to be tormented that were so misled? haue ye dealte more fauourably with brute beastes, then with reasonable creatures.

The filthy Sow when she is sick, eateth the Sea Crab, and is immediately recured: the Tortoise hauing tasted

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the Viper, sucketh Origanum and is quickly reuiued: the Beare ready to pine licketh vp the Ants, and is recouered: the Dog hauing surfetted to procure his vomit, eateth grasse, and findeth remedy: the Hart being pearced with the dart, runneth out of hand to ỳ hearb Dictanũ, & is healed. And can mẽ by no hearb, by no Art, by no way procure a remedy for the impatient disease of loue? Ah well I perceiue that Loue is not vnlike the Figge trée, whose fruite is swæt, whose rote is more bitter then the claw of a Bitter: or like the Apple in Persia, whose blossome sauoureth like Honnye, whose budde is more sower then Gall.

But O impietie. O broad blasphemie against the heauens. Wilt thou be so impudent Euphues, to accuse the Gods of iniquitie? No fond fole, no. Neither is it forbidden vs by the Gods to loue, by whose diuine prouidence we are permitted to liue: neither doe we want remedies to recure our maladies, but reason to vse the meanes. But why goe I about to hinder the course of loue with the discourse of Law? hast thou not read Euphues, that he that loppeth the Vine causeth it to spread fairer? that he ỳ stoppeth the streame, causeth it to swell higher? that he ỳ casteth water on the fire in the Smithes forge, maketh it to flame fiercer? Euen so he that seeketh by counsaile to moderate his ouerlashing affections, encreaseth his owne misfortune. Ah my Lucilla, would thou wer either lesse faire, or I more fortunate: either I wiser, or thou milder: either I would I wer out of this mad mood, either I would we were both of one minde. But how should she be perswaded of my loyaltie, ỳ yet had neuer one simple proofe of my loue? Will she not rather imagine me to be entangled with hir beautie, thẽ with hir vertue. That my fancie being so lewdly chayned at the first, will be lightly chaunged at the last: that nothing violent, can be permanent. Yes, yes, she must needes coniecture so, although it bee nothing so: for by

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how much the more my affection commeth on the sodain, by so much the lesse will she thinke it certaine. The ratling thunderbolt hath but his clap, the lightning but his flash, and as they both come in a moment, so do they both ende in a minute.

I, but Euphues, hath she not heard also that the dry touchwood is kindled with lime: that the greatest Mushrompe groweth in one night: that the fire quickly burneth the flaxe: that loue easily entereth into the sharpe wit without resistaunce, and is harboured ther without repentaunce.

If therefore the Gods haue endewed hir, with as much bountie as beautie, if she haue no lesse wit then she hath comelinesse: certes she wil neither conceiue sinisterly of my sodaine sute, neither be coye to receiue me into hir seruice, neither suspect me of lightnesse in yelding so lightly, neither reiect me disdainfully for louing so hastely: Shall I not then hazard my life to obtaine my loue: and deceiue Philautus, to receiue Lucilla? Yes Euphues, where loue beareth sway, friendship can haue no shew: As Philautus brought me for his shadow ỳ last supper, so will I vse him for my shaddow, till I haue gayned his Saint. And canst thou wretch be so false to him, that is faithfull to thee? Shall his courtesie be cause of thy crueltie? Wilt thou violate the league of faith, to enherite the lande of folly? Shall affection be of more force then friendship, loue then law, lust then loyaltie? Knowest thou not that he that loseth his honestie hath nothing els to lose.

Tush the case is light, where reason taketh place, to loue and to liue well, is not graunted to Iupiter. Who so is blinded with the cause of beautie, discerneth no colour of honestie. Did not Giges cut Candaules a coate by his owne measure? Did not Paris though, he were a welcome guest to Menelaus, serue his hoast a slipperie prancke? If Philautus had loued Lucilla, he would neuer

haue ſuffered Euphues to haue ſéene hir. Is it not the praye that enticeth the théefe to rifle? Is it not the pleaſaunt baite that cauſeth the ſléeteſt fiſh to bite? Is it not a bye worde amongſt vs, that golde maketh an honeſt man an il man? Did Philautus accompt Euphues too ſimple to decipher beautie, or ſo ſuperſticious not to deſire it? Did he déeme him a Saint in reiecting fancie, or a ſot in not diſcerning? Thought he him a Stoicke, that hée would not be moued, or a ſtocke that he could not.

Well, well, ſéeing the wound that bléedeth inwardlye is moſt daungerous, that the fire kept cloſe burneth moſt furious, that the Duen dammed vp baketh ſoneſt, that ſores hauing no vent feſter ſecretly, it is high time to vnfolde my ſecret loue to my ſecret friend. Let Philautus behaue himſelfe neuer ſo craftely, he ſhall know that it muſt be a wily Mouſe that ſhall brède in the Cats eare: and bicauſe I reſemble him in wit, I meane a little to diſſemble with him in wiles. But O my Lucilla, if thy heart be made of that ſtone which may be mollified onely with bloud, would I had ſipped of that riuer in Caria, which turneth thoſe that drinke of it to ſtones. If thine eares be anoynted with the oyle of Syria, that bereaueth hearing, would mine eyes had bene rubbed with the ſirrop of the Cedar trée, which taketh away ſight.

If Lucilla be ſo proude to diſdaine poore Euphues, would Euphues were ſo happy to denie Lucilla, or if Lucilla be ſo mortified to liue without loue, would Euphues were ſo fortunate to lyue in hate. I, but my colde welcome fore-telleth my colde ſuite, I but hir priuie glaunces ſignifie ſome good Fortune. Fye fonde fole Euphues, why goeſt thou about to alleadge thoſe things to cut off thy hope, which ſhe perhaps would neuer haue found, or to comfort my ſelfe with thoſe reaſons which ſhe neuer meaneth to propoſe: Tuſh it were no loue if it wer certaine, and a ſmall conqueſt it is to ouerthrow thoſe that neuer reſiſteth.

In battailes there ought to be a doubtfull fight, and a deſperate ende, in pleading a difficult enteraunce, and a deſuſed determination, in loue a life without hope, and a death without feare. Fire commeth out of the hardeſt Flinte with the ſtéele, Oyle out of the dryeſt Ieat by the fire, loue out of the ſtonieſt heart by faith, by truſt, by time. Had Tarquinus vſed his loue with colours of coũtenaunce, Lucretia would either with ſome pittie haue aunſwered his deſire, or with ſome perſwaſion haue ſtaied hir death. It was the heate of his luſt, that made hir haſt to ende hir lyfe, wherefore loue in neither reſpect is to be condemned, but he of raſhneſſe to attempt a Ladie furiouſly, and ſhe of rigour to puniſh his folly in hir own fleſh, a facte (in mine opinion) more worthye the name of crueltye then chaſtitie, and fitter for a Monſter in the Deſarts, then a Matrone of Rome. Penelope no leſſe conſtant then ſhée, yet more wiſe, woulde be wearye to vnweaue that in the night, ſhée ſpunne in the daye, if Vlyſſes had not come home the ſoner. There is no woman, Euphues, but ſhe will yéelde in time, bée not therefore diſmayed either with high lookes or frowarde words.

Euphues hauing thus talked with himſelfe, Philautus entred the chamber, & finding him ſo worn and waſted with continual mourning, neither ioying in his meat, nor reioycing in his friend, with watry eyes vttered this ſpeach.

FRiend and Fellowe, as I am not ignorant of thy preſent weakeneſſe, ſo I am not priuie of the cauſe: and although I ſuſpect manye thinges, yet can I aſſure my ſelfe of no one thing. Therefore my good Euphues, for theſe doubts and dumpes of mine, either remoue the cauſe, or reueale it. Thou haſt hetherto found me a chéerfull companion in thy mirth, and now ſhalt thou finde mée as carefull with thée in thy moane. If altogether

thou maiſt not be cured, yet maiſt thou be comforted. If there be any thing, that either by my friendes maye bee procured, or by my life attained, that maye either heale thee in part or helpe thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my body, then lost by getting a kingdome. Thou hast tryed me, therefore trust me: thou hast trusted me in many things, therfore try me in this one thing. I neuer yet failed, and now I will not faint. Be bolde to speake and blush not: thy sore is not so angry, but I can salue it, thy wound not so deepe but I can search it, thy griefe not so great but I can ease it. If it be rype, it shalbe launced, if it be broken it shalbe tainted, be it neuer so desperate, it shalbe cured. Rise therefore Euphues, and take heart at grasse, younger thou shalt neuer bee: plucke vp thy stomack, if loue haue stong thee, it shal not stiffle thee. Though thou be enamoured of some Ladye, thou shalt not be enchaunted. They that begin to pine of a consumption, without delay preserue themselues with cullisses: he that feeleth his stomacke enflamed with heat, coleth it eftsones with conserues: delayes breede daungers, nothing so perillous as procrastination. Euphues hearing this comfort and friendly counsaile, dissembled his sorrowing heart with a smiling face, aunswering him forthwith as followeth.

True it is Philautus, that he which toucheth the nettle tenderly, is soneſt stoung: that the Flye which playeth with the fire, is singed in the flame, that he that dalyeth with women is drawne to his woe. And as the Adamant draweth the heauie yron, the Harpe the fleete Dolphin, so beautie alloureth the chaſt minde to loue, and the wiſeſt witte to luſt: The example where-off I would it were no leſſe profitable, then the experience to me is like to be perillous. The Vine watered with Wine, is sone withered: the blossome in ỳ fatteſt ground is quicklye blaſted: the Goate the fatter she is, the

leſſe

leſſe fertile ſhe is: yea, man the more wittie he is, the leſſe happie he is. So it is Philautus (for why ſhould I conceale it from thee, of whom I am to take counſayle) that ſince my laſt and firſt beeing with thee at the houſe of Ferardo, I haue felte ſuche a furious battayle in mine owne body, as if it be not ſpedely repreſſed by policie, it will carry my minde (the graund capitane in this fight) into endleſſe captiuitie. Ah Liuia, Liuia, thy courtly grace without coyneſſe, thy blazing beautie without blemiſh, thy curteous demeanour without curioſitie, thy ſweet ſpeach ſauoured with wit, thy comely mirth, tempered with modeſtie: thy chaſt lokes, yet louely: thy ſharpe taunts, yet pleaſant: haue giuen me ſuch a check, that ſure I am at the next view of thy vertues, I ſhall take thee mate, and taking it not of a pawne, but of a Prince, the loſſe is to be accounted the leſſe. And though they bee commonly in a great cholar that receiue the mate, yet would I willingly take euery minute then mates to inioy Liuia for my louing mate. Doutleſſe if euer ſhee her ſelfe haue ben ſcorched with the flames of deſire, ſhe will be ready to quench the coales with curteſie in an other: if euer ſhe haue bene attached of loue, ſhe wil reſcue him that is drenched in deſire: if euer ſhe haue ben taken with the feauer of fancie, ſhe wil help his ague, who by a quotidian fit is conuerted into phrenſie: neither can ther bee vnder ſo delitate a hiew lodged deceit, neither in ſo beautifull a mould, a malicious minde: True it is that the diſpoſition of the minde, followeth the compoſition of the bodye: howe then can ſhe be in minde any way imperfect, who in body is perfect euery way: I know my ſucces will be good, but I know not howe to haue acceſſe to my goddes: neither doe I want courage to diſcouer my loue to my friende, but ſome colour to cloake my comminge to the houſe of Ferardo: for if they be in Naples as iealous as they be in the other partes of Italy, then it behoueth me to walke circumſpectly, and to forge ſome cauſe for

mine often comming. If therefore Philautus, thou canst set but this feather to mine arrow, thou shalt see me shoot so neere, that thou wilt account me for a cunning Archer. And verily if had not loued thee wel, I would haue swallowed mine own sorrow in silence, knowing that in loue nothing is so daungerous as to participate the meanes thereoff to an other, and that two may keepe counsayle if one be away, I am therefore enforced perforce, to challenge that curtesie at thy hands, which earst thou diddest promise with thy heart, the performaunce whereoff, shall binde me to Philautus, and proue thee faythfull to Euphues. Now if thy cunning bee aunswerable to thy good will, practise some pleasaunt conceipt vpon thy poore patient, one dram of Ouids art, some of Tibullis drugs, one of Propertius pilles, whiche may cause me either to purge my newe disease, or recouer my hoped desire. But I feare mee where so straunge a sickneese is to be recured of so vnskilfull a Phisition, that either thou wilt bee to bolde to practise, or my body too weake to purge. But seeing a desperate disease is to bee committed to a desperate Doctor, I will follow thy counsayle, and become thy cure, desiring thee to bee as wise in ministring thy Phisicke, as I haue bene willinge to putte my life into thy handes.

Philautus thinking all to be golde that glistered, and all to be gospell that Euphues vttered, aunswered his forged glose with this friendly close.

In that thou hast made me priuie to thy purpose, I wil not conceale my practise: in ý thou craueſt my aide, assure thy selfe I will be the finger nert thy thombe: insomuch as thou shalt neuer repent thee of the one or the other, for perswade thy selfe that thou shalt finde Philautus during life, ready to comfort thee in thy misfortunes, and succour thee in thy necessitie. Concerninge Liuia, though shee be fayre, yet is she not so amiable as my Lucilla, whose seruaunt I haue bene the terme of three

yeares:

yeares:but leaſt compariſons ſhould ſéeme odious,chiefly where both the parties be without compariſon, I wyll omit that,and ſeeing that we had both rather be talking with them,then tatling of them,we will immediatly go to them: And truely Euphues,I am not a little glad,that I ſhall haue thée,not onely a comfort in my life,but alſo a companion in my loue: As thou haſt bene wiſe in thy choyce,ſo I hope thou ſhalt be fortunate in thy chaunce, Liuia is a wench of more witte then beautie, Lucilla of more beautie then witte, both of more honeſtie then honour,and yet both of ſuch honour,as in all Naples there is not one in birth to be compared wᵭ any of them. How much therefore haue we to reioyce in our choice. Touching our acceſſe,be thou ſecure, I will ſtappe Ferardo in the mouth with ſome conceit,and fill his olde head ſo ful of new fables,that thou ſhalt rather be earneſtly entreated to repayre to his houſe,then euill entreated to leaue it. As olde men are very ſuſpitious to miſtruſt euery thinge,ſo are they verye credulous to beléeue anye thing,the blinde man doth eate many a Flye,yea, but ſayd Euphues, take héede my Philautus, that thou thy ſelfe ſwallow not a Gudgen,which worde Philautus did not marke,vntill he had almoſt digeſted it. But ſayd Euphues,let vs goe deuoutlye to the ſhrine of our Saints, there to offer our deuotion,for my bookes teach me,that ſuch a wound muſt be healed where it was firſt hurt,and for this diſeaſe we will vſe a common remedy, but yet comfortable. The eye that blinded thée, ſhall make thée ſée,the Scorpion that ſtinge thée ſhall heale thée,a ſharp ſore hath a ſhort cure, let vs goe:to the whiche Euphues conſented willingly,ſmiling to himſelfe to ſée how he had brought Philautus into a fooles Paradiſe.

Héere you may ſée Gentlemen,the falſehode in fellowſhippe,the fraude in friendſhippe, the painted ſheath with the leaden dagger, the fayre wordes that make fooles faine:but I wil not trouble you with ſuperfluous

addition

addition, vnto whom I feare me I haue ben tedious with the bare discourse of this rude historie.

Philautus and Euphues repayred to the house of Ferardo, where they founde Mistres Lucilla and Liuia, accompanied with other Gentlewomen, neither beeinge idle nor well imployed, but playinge at cardes. But when Lucilla beheelde Euphues, shee coulde scarcely conteine hir selfe from imbracing him, had not womanlye shamefastnesse and Philautus his presence, stayd hir wisdome.

Euphues on the other side was fallen into such a traunce, that hee hadde not the power either to succour himselfe, or salute the Gentle-women. At the last Lucilla beganne as one that best might bee bolde, on this manner.

Gentlemen, although your long absence gaue me occasion to think that you disliked your late enterteinment, yet your comming at the last hath cut off my former suspition: And by so much the more you are welcome, by how much ẏ more you are wished for. But you gẽtleman (taking Euphues by the hand) wer the rather wished for, for that your discourse beeing left vnperfect, caused vs all to long (as women are wont for thinges that lyke them) to haue an ende thereoff. Vnto whom Philautus replyed as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was neuer wished for heere so earnestly of any as of himselfe, whether it might be to renew his talke, or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth, aunswered. Mistres Lucilla, to recant verities were heresie, and to renew the praises of women flatterie: the onely cause I wished my selfe heere, was to giue thanks for so good entertainment, the which I could no wayes deserue, ẏ to breede a greater acquain-

taunce

taunce if it might be to make amendes. Lucilla inflamed with his presence, sayde, nay Euphues, you shall not escape so, for if my curtesie as you say, were the cause of your comming, let it also be the occasion of the endinge your former discourse, otherwise I shall think your prose naked, and you shall finde my reward nothing. Euphues now as willing to obey, as she to commaunde, addressed himselfe to a farther conclusion, who seeing all the gentlewomen ready to giue him the hearing, proceded as followeth.

I haue not yet forgotten that my last talke with these Gentlewomen, tended to theyr praises, and therefore the ende must tye vppe the iust prose, otherwise I should set downe Venus shadow without the liuely substaunce.

As there is no one thing which can bee reckened eyther concerning loue or loyaltie, wherein women do not excell men, yet in feruencie aboue al others, they so farre exceede, that men are lyker to mernaile at them, then to imitate them, and readier to laugh at their vertues, then emulate them. For as they be hard to be wonne without tryall of great fayth, so are they harde to be lost without great cause of fickleneſſe. It is longe before the colde water seeth, yet beeinge once hotte, it is longe before it bee cooled, it is longe before Salte come to his saltneſſe, but beeinge once seasoned, it neuer loseth his sauour.

I for mine owne part am brought into a Paradise, by the onely imagination of womens vertues, and were I perswaded that all the Diuells in Hell were women, I would neuer liue deuoutly to inherit heauen, or ỹ they were all Saintes in heauen, I would liue more strictly for feare of hell. What could Adam haue done in his Paradise before his fal without a woman, or how could he haue rise agayne after his fall without a woman? Artificers are wont in theyr last workes to excell thẽselues,

yea, God when he hadde made all thinges, at the laſt, made man as moſt perfect, thinking nothing coulde bee framed more excellent, yet after him he created a woeman, the expreſſe Image of Eternitie, ỹ liuely picture of Nature, the onely ſteele glaſſe for man to beholde his infirmities, by comparing them with womens perfections. Are they not more gentle, more witty, more beautifull then men? Are not men ſo bewitched with their qualities, that they become mad for loue, and women ſo wiſe that they doe deteſt luſt.

I am entered into ſo large a field, that I ſhall ſooner want time then prowſe, and ſo cloye you with varietie of phraſes, that I feare me I am like to infect women wyth pride, which yet they haue not, & men with ſpight, which yet I would not. For as the horſe, if he knew his owne ſtrength, were no wayes to be brideled, or the Unicorne his owne vertue, were neuer to be caught: ſo woemen if they knewe what excellencie were in them, I feare mee men ſhould neuer winne them to their wills, or weane them from their minde.

Lucilla beganne to ſmile, ſaying, in fayth Euphues I would haue you ſtay there, for as the Sunne, when hee is at the hyghest beginneth to goe downe, ſo when the praiſes of women are at the beſt, if you leaue not, they will begin to faile, but Euphues (beeing rapt with ỹ ſight of his Saint) aunſwered, no no Lucilla. But whileſt hee was yet ſpeaking, Ferardo entered, whom they all dutyfully welcommed home, who rounding Philautus in the eare, deſired him to accompanye him immediatlye, without farther pauſinge, protecting it ſhoulde bee as well for his preferment, as for his owne profite. Philautus conſentinge, Ferardo ſayde vnto his daughter.

Lucilla, the vrgent affayres I haue in hande, wyll ſcarce ſuffer mee to tarry with you one houre, yet my returne I hope will bee ſo ſhort, that my abſence ſhall not

brede thy sorowe: in the meane season I commit all thinges into thy custodie, wishing thee to vse thy accustomable curtesie. And seeing I must take Philautus with me, I will be so bold to craue you gentleman (his friend) to supply his roume, desiring you to take this hastie warning for a hartie welcome, and so to spende this time of mine absence in honest myrth. And thus I leaue you.

Philautus knewe well the cause of this sodayne departure, which was to redeeme certeyne landes that were in morgaged his Fathers time, to the vse of Ferardo, who on that condition had before time promised him his daughter in Mariage. But returne we to Euphues.

Euphues was surprised with such increadible ioye at this straunge euent that he had almost sounded, for seeing his corsiual to be departed, & Ferardo to giue him so friendly entertainment, doubted not in time to get the good will of Lucilla. Whome finding in place conuenient without company, with a bolde courage and comely gesture, he began to assay hir in this sort.

Gentlewoman, my acquaintaunce beeing so little, I am afraide my credite will be lesse, for that they cõmonly are soonest beleeued, that are best beloued, and they liked best, whom wee haue knowen longest, neuerthelesse the noble minde suspecteth no guile without cause, neyther condẽneth any with without proofe: hauing therfore notise of your heroycall heart, I am the better perswaded of my good happe. So it is Lucilla, that comminge to Naples but to fetch fire, as the bye word is, not to make my place of abode, I haue founde such flames, that I can neither quench them with the water of free will, neither cole them with wisdome. For as the Hop, the poale beeing neuer so hye, groweth to the ende, or as the dry Beech kindled at the roote, neuer leaueth vntil it come to the top:

or as one droppe of poison dispearseth it selfe into euery vaine, so affection hauing caught holde of my heart, and the sparkles of loue kindled my Liuer, wyll sodaynely, though secreatly, flame vp into my head, and spreade it selfe into euery sinewe. It is your beautie (pardon my abrupt boldnesse) Ladye, that haue taken euerye parte of mee prisoner, and brought mee vnto this deepe dissterlle, but seeinge women when one prayseth them for theyr desertes, deeme that hee flattereth them to obtayne his desire, I am heere present to yeelde my selfe to suche tryall, as your curtesie in this behalfe shall require.

Yet will you commonly obiect this to such as serue you, and starue to winne your good will, that hot loue is soone colde: that the Bauin though it bourne bright, is but a blaze: that scalding water, if it stande a while, tourneth almost to Ice: that Pepper though it bee hotte in the mouth is colde in the Maw: that the faith of men, though it fry in their wordes, it freeseth in their workes: Which thinges (Lucilla) albeit they bee sufficient to reproue the lyghtnesse of some one, yet can they not conuince euerye one of lewdnesse: neither ought the constancie of all, to bee brought in question thorough the subtiltie of a fewe. For althoughe the worme entereth almost into euerye woode, yet he eateth not the Cedar tree. Though the stone Cylindrus at euery thunder clapps, rowle from the hill, yet the pure sleeke stone mounteth at the noyse: thoughe the rust frette the hardest steele, yet doth it not eate into the Emeraulde: though Polypus chaunge his hiewe, yet the Salamander keepeth his coulour: though Proteus transforme himselfe into euery shape: yet Pigmalion reteyneth his olde forme: though Aeneas were to fickle to Dido, yet Troylus was to faythfull to Cressid: though others seeme counterfait in theyr deedes, yet Lucilla, perswade your selfe, that Euphues will bee alwayes currant in his dealinges. But as the true golde is tryed by the touche, the pure flinte by the stroke of the yron,

so

so the loyall heart of the faithfull louer, is known by the triall of his Lady: of the which triall (Lucilla) if you shal accompt Euphues worthy, assure your selfe, he will be as ready to offer himselfe a Sacrifice for your sweete sake, as your selfe shall be willing to employ him in your seruice. Neither doth he desire to be trusted any way, vntil he shal be tryed euery way: neither doth he craue credit at the first, but a good countenaunce, till time his desire shall be made manifest by his deserts. Thus not blinded by ligh affection, but dazeled with your rare perfection, & boldened by your exceeding courtesie: I haue vnfolded mine entire loue, desiring you hauing so good leasure, to giue so friendly an aunswere, as I may receiue comfort, and you commendation.

Lucilla although she were contented to heare this desired discourse, yet did she seeme to be somewhat displeased. And truly I know not, whether it be peculiar to that sexe to dissemble with those whom they most desire, or whether by craft they haue learned outwardly to loath that, which inwardly they most loue: yet wisely did she cast this in hir head, that if she should yelde at the first assault, he would thinke hir a light huswife: if she should reiect him scornefully, a very haggarde: minding therefore that he should neither take hold of hir promise, neither vnkindenesse of hir precisenesse, she fedde him indifferently, with hope and dispayre, reason and affection, lyfe and death. Yet in the ende arguing wittilye vpon certeine questions, they fell to such agreement, as poore Philautus would not haue agreed vnto if he hadde bene present, yet alwayes keepeng the body vndefiled. And thus she replyed.

GEntleman, as you maye suspect me of idlenesse in giuing eare to your talke, so may you conuince mee of lightnesse in aunswering such toyes: certes as you haue made mine eares glow at the rehearsall of your loue, so

haue you galled my heart, with the remembraunce of your folly. Though you came to Naples as a straunger, yet were you welcome to my fathers house as a friend: And can you then so much transgresse the bonds of honour (I wil not say of honestie) as to solicite a sute more sharpe to me then death? I haue hetherto God be thanked liued without suspition of lewdnesse, and shal I now incurre the daunger of sensuall libertie? What hope can you haue to obtaine my loue, seing yet I coulde neuer affoord you a good loke? Doe you therefore thinke me easily enticed to the bent of your bow, bicause I was easily entreated to listen to your late discourse? Or seing me (as finely you glose) to excell all other in beautie, did ye deeme that I would exceede all other in beastlines? But yet I am not angry Euphues, but in agony: For who is she that will fret or fume with one that loueth hir, if this loue to delude me, be not dissembled. It is that which causeth me most to feare, not that my beautie is vnknowen to my selfe, but that commonly we poore wenches are deluded through light beliefe, and ye men are naturally enclined craftely to lead your life. When the Fox preacheth, the Gæse perish. The Crocodile shroudeth greatest treason vnder most pitifull teares: in a kissing mouth, there lyeth a galling minde. You haue made so large proffer of your seruice, and so faire promises of fidelitie, that were I not ouer charie of mine honestie, you would inueigle me to shake handes with chastitie. But certes I will either lead a virgins lyfe in earth (though I lead Apes in Hell) or els followe thee rather then thy gifts: yet am I neither so precise to refuse thy proffer, neither so peeuish to disdaine thy good will: so excellent alwaies are the giftes which are made acceptable by the vertue of the giuer. I did at the first entraunce discerne thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighes, thy louing signes, caused me to blush for shame, and to loke wanne for feare, least they should

be

be perceiued of any. These subtill shiftes, these paynted practises (if I were to be wonne) would soone weane mee from the teate of Vesta, to the toyes of Venus. Besides this, thy comely grace, thy rare qualities, thy exquisite perfection, were able to moue a minde halfe mortified to to transgresse the bonds of maidenly modestie. But God shielde Lucilla, that thou shouldest be so carelesse of thine honour, as to commit the state there-off to a straunger. Learne thou by me Euphues, to dispise things that be amiable, to forgoe delightfull practises, beleeue me it is pietie to abstaine from pleasure.

Thou art not the first that hath solicited this sute, but the first that goeth about to seduce me, neither discernest thou more then other, but darest more then any, neither hast thou more Art to discouer thy meaning, but more heart to open thy minde. But thou preferrest me before thy lands, thy liuings, thy life: thou offerest thy selfe a sacrifice for my securitie, thou proferest me the whole and onely soueraigntie of thy seruice: Truly I wer very cruell and hard hearted if I should not loue thee: hard harted albeit I am not, but truly loue thee I cannot, whome I doubt to be my louer.

Moreouer I haue not bene vsed to the Courte of Cupide, wherein there be more slights, then there be Hares in Athon, then Bées in Hybla, then starres in heauen. Besides this, the common people heere in Naples, are not only both very suspitious of other mens matters & manners, but also very iealous ouer other mens children & maidens, either therefore dissemble thy fancie or desist from thy folly.

But why shouldest thou desist from the one, seing thou canst cunningly dissemble the other. My father is nowe gone to Venice, and as I am vncerteine of his returne, so am I not priuie to the cause of his trauayle: But yet he is so from hence, that he seeth me in his absence. Knowest thou not Euphues, that Kings haue long armes

and

and Rulers large reaches? neither let this comfort thee, that at his departure he deputed thee in Philautus place. Although my face cause him to mistrust my loyaltie, yet my faith inforceth him to giue me this libertie: though he be suspicious of my faire hiew, yet is he secure of my firme honestie.

But alas Euphues, what truth can there be found in a trauailer? what stay in a stranger? whose wordes and bodyes both watch but for a winde, whose fæte are euer flæting, whose faith plighted on the shoare, is tourned to periurie, when they hoyst sayle. Who more traiterous to Phillis then Demophoon? yet he a trauailer. Who more periured to Dido then Aeneas? and he a straunger: both these Quænes, both they Caytiffes. Who more false to Ariadne then Theseus? yet he a sayler. Who more fickle to Medea then Iason? yet he a starter: both these daughters to great Princes, both they vnfaithfull of their promises. Is it then likely that Euphues will be faithful to Lucilla, being in Naples but a soiourner? I haue not yet forgotten the inuectiue (I can no other-wise terme it) which thou madest against beautie, saying, it was a deceitfull baite with a deadly hooke, and a swæte poyson in a painted pot. Canst thou then be so vnwise to swallow the baite which will bræde thy bane? To swil the drink that will expire thy date? To desire the wight that will worke thy death? But it may be that with the Scorpion thou canst fæde on the earth, or with the Quaile & Roebucke, be fat with poyson: or with beautie liue in al bravery. I feare me thou hast ỹ stone Continens about thee, which is named of the cõtrary, that though thou pretend faith in thy words, thou deuisest fraud in thy heart: that though thou sæme to preferre loue, thou art inflamed with lust. And what for that? Though thou haue eaten the sædes of Reckat, which brædе incontinencie, yet haue I chewed the leafe Cresse, which mainteineth modestie.

Though

Though thou beare in thy bosome the hearbe Araxa, most noysome to virginitie, yet haue I the stone that groweth in the mount Tmolus, the vpholder of chastitie. You may Gentleman account me for a colde Prophet, thus hastely to diuine of your disposition: pardon mée Euphues, if in loue I cast beyond the Mœne, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt whereby I should dread the fire, yet the scorching of others in the flames of fancie, warneth me to beware: Though I as yet neuer tryed any faithlesse, whereby, I should be fearefull, yet haue I reade of many that haue bene periured, which causeth me to bée carefull: though I am able to conuince none by proofe, yet am I enforced to suspect one vppon probalities. Alas we silly soules which haue neither wit to decypher the wiles of men, nor wisedome to dissemble our affection, neither craft to traine in young louers, neither courage to with-stand their encounters, neither discretion to discerne their dubling, neither harde hearts to reiect their complaints: we I say, are sone enticed, being by nature simple, and easily entangled, being apt to receiue the impression of loue.

But alas, it is both common and lamentable, to behold simplicitie intrapped by subtiltie, and those ý haue most might, to be infected with most malice. The Spider weaueth a fine web to hang ý Fly, the Wolfe weareth a faire face to deuoure the Lambe, the Mirlin striketh at the Partridge, the Eagle often snappeth at the Fly, men are alwayes laying baites for women, which are the weaker vessells: but as yet I could neuer heare man by such snares to entrap man: For true it is that men themselues haue by vse obserued, that it must be a hard Winter when one Wolfe eateth another.

I haue read, that the Bull béeing tyed to the Figge tree, loseth his strength, that the whole heard of Deare stand at the gaze, if they smell a swéete apple: that the

Dolphin by the ſounde of Muſicke is brought to the ſhoare. And then no meruaile it is, that if the fierce Bull be tamed with the Figge træ, if that women bée ing as weake as ſhæpe, be ouercome with a Figge: if the wilde Deare be caught with an apple, that the tame Damazell is wonne with a bloſſome: if the fléete Dolphin be allured with harmonie, that women be entangled with the melodie of mens ſpeach, faire promiſes and ſolempne proteſtations. But follye it were for mée to mark their miſchiefes, ſith I am neither able, neither they willing to amende their manners: it becommeth mée rather to ſhew what our ſexe ſhould doe, then to open what yours doth.

And ſeing I cannot by reaſon reſtraine your importunate ſute, I will by rigour done on my ſelfe, cauſe you to refraine the meanes. I would to God Ferardo wer in this poynt like to Lyſander, which would not ſuffer his daughters to weare gorgeous apparell, ſaying it would rather make them common then comely. I would it wer in Naples a law, which was a cuſtome in Aegypt, that women ſhould alwayes goe bare-foote, to the intent they might kæpe themſelues alwaies at home, ý they ſhold be euer like to the ſnaile, which hath euer his houſe on his head. I meane ſo to mortifie my ſelfe, that in ſtæde of ſilkes, I will weare ſackcloth: for Owches and Bracelets, Léere and Caddis: for the Lute vſe the Diſtaffe: for the Penne, the Nædle: for Louers Sonnettes, Dauids Pſalmes.

But yet I am not ſo ſenceleſſe altogether to reiect your ſeruice: which if I were certeinly aſſured to proceéde of a ſimple minde, it ſhould not receiue ſo ſimple a reward. And what greater tryall can I haue of thy ſimplicitie and truth, then thine owne requeſt, which deſireth a tryall. I but in the coldeſt flint there is hot fire, the Bæ that hath Houny in hir mouth, hath a ſting in hir tayle: the træ that beareth the ſwæteſt fruite, hath a

ſower ſap: yea, the woꝛdes of men, though they ſéeme ſmoth as Dyle, yet their hearts are as croked as the ſtalk of Iuie, I would not Euphues that thou ſhouldeſt condeme me of rigoꝛ, in that I ſéeke to aſſwage thy folly by reaſon: but take this by the waye, that although as yet I am diſpoſed to lyke of none, yet whenſoeuer I ſhal loue any, I will not foꝛget thee: in the meane ſeaſon account me thy friend, foꝛ thy foe I will neuer be.

Euphues was bꝛought into a great quandarie, and as it were a colde ſhiuering, to heare this new kinde of kindeneſſe: ſuch ſwéete meate, ſuch ſower ſauce: ſuch faire woꝛds, ſuch faint pꝛomiſes: ſuch hot loue, ſuch cold deſire: ſuch certeine hope, ſuch ſodaine change, and ſtood lyke one that had loked on Meduſaes head, and ſo had bene tourned into a ſtone.

Lucilla ſéeing him in this pitifull plyght, and fearing hée woulde take ſtande if the lure were not caſt out, toke him by the hande, and wꝛinging him ſoftlye with a ſmiling countenaunce, beganne thus to comfoꝛt him.

Me thinkes Euphues chaunging ſo your colour vpon the ſodaine, you will ſone chaunge your coppye: is your minde on your meate? a penny foꝛ your thought.

Miſtreſſe (quoth hée) if you woulde buye all my thoughts at that pꝛice, I ſhould neuer be wearie of thinking, but ſéeing it is to deare, read it, and take it foꝛ nothing.

It ſéemes to mée (ſayde ſhée) that you are in ſome bꝛowne ſtudie, what colours you might beſt weare foꝛ your Lady.

In déede Lucilla you leuell ſhꝛewdly at my thought, by the aime of your owne imagination, foꝛ you haue giuen vnto me a true loues knot wꝛought of chaungeable Silke, and you déeme that I am deuiſing how I might haue my coulours chaungeable alſo, that they might agrée: But let this with ſuch toyes and deuices paſſe, if it

pleaſe you to commaund me any ſeruice, I am héere readie to attend your leaſure. No ſeruice Euphues, but that you kæpe ſilence, vntill I haue vttered my minde: and ſecrecie when I haue vnfolded my meaning.

If I ſhould offend in the one I were to bolde, if in the other to beaſtly.

Well then Euphues (ſaid ſhe) ſo it is, that for the hope that I conceiue of tey loyaltie, and the happie ſucceſſe that is like to enſue of this our loue, I am content to yæld thée the place in my heart, which thou deſireſt and deſerueſt aboue all other, which conſent in me, if it may any wayes bræde thy contentation, ſure I am that it will euery way worke my comfort. But as either thou tendereſt mine honour or thine owne ſafetie, vſe ſuch ſecrecie in this matter, that my father haue no inckling hæreoff before I haue framed his minde fit for our purpoſe. And though women haue ſmall force to ouercome men by reaſon, yet haue they good Fortune to vndermine them by pollicie. The ſoft drops of raine pearce the hard Marble, many ſtrokes ouerthrow the talleſt Oke, a ſilly woman in time maye make ſuch a breach into a mans heart, as hir teares may enter without reſiſtance: then doubt not, but I will ſo vndermine mine olde Father, as quickly I wil enioy my new friend. Tuſh Philautus was liked for faſhiõ ſake, but neuer loued for fancie ſake: and this I vow by the faith of a virgin, and by the loue I beare thée, (for greater bands to confirme my vow I haue not) that my father ſhall ſooner martir me in the fire, then marry me to Philautus.

No, no, Euphues, thou onely haſt wonne me by loue, and ſhalt onely weare me by law, I force not Philautus his furye, ſo I may haue Euphues his friendſhip: neither will I preferre his poſſeſſions before thy perſon, neither eſtéeme better of his landes then of thy loue. Ferardo ſhall ſooner diſherite me of my patrimony, then diſhonour me in breaking my promiſe.

It is not his great mannors, but thy good manners, that shal make my mariage. In token of which my sincere affection, I giue thee my hand in pawne, and my heart for euer to be thy Lucilla. Vnto whom Euphues aunswered in this manner.

If my tongue were able to vtter the ioyes that my heart hath conceiued, I feare mee though I bee well beloued, yet I should hardly be beleeued. Ah my Lucilla, how much am I bound to thee, which preferrest mine vnworthynesse, before thy Fathers wrath: my happinesse, before thine own misfortune: my loue before thine own lyfe? How might I excell thee in curtesie, whom no mortall creature can exceede in constancie? I finde it nowe for a setled truth, which earst I accounted for a vaine talke, that the purple dye wil neuer staine, that the pure Ciuet will neuer lose his sauour, that the greene Laurell will neuer chaunge his coulour, that beautie can neuer be blotted with discourtesie. As touching secrecie in this behalfe, assure thy selfe that I will not so much as tell it to my selfe. Commaund Euphues to runne, to ride, to vndertake any exployt be it neuer so daungerous, to hazard himselfe in any enterprise, be it neuer so desperate. As they were thus pleasauntly conferring the one with the other, Liuia (whom Euphues made his stale) entered into the Parlour, vnto whom Lucilla spake in these tearmes.

Dost thou not laugh Liuia, to see my Ghostly father keepe mee heere so long at shrift? Truely (aunswered Liuia) me thinkes that you smile at some pleasant shift, either he is slowe in enquiring of your faults, or you slack in aunswering his questions: and thus beeing supper time, they all sate downe, Lucilla well pleased, no man better content then Euphues, who after his repast, hauing no opportunitie to conferre with his louer, had smal lust to continue with the gentlewomen any longer, seeing therefore he could frame no meanes to worke his

delight, he coyned an excuse to hasten his departure, promising the next morning to trouble thē againe as a guest more bolde then welcome, although in dede hee thought himselfe to be better welcome, in saying that he woulde come.

But as Ferardo went in post, so he returned in hast, hauing concluded with Philautus, that the mariage shold immediatly be consūmated, which wrought such a cōtent in Philautus, that he was almost in an extasie thorough the extremitie of his passions: such is the fulnesse & force of pleasure, that there is nothing so daungerous as the fruition, yet knowing that delayes bring daungers, although he nothing doubted of Lucilla whom he loued, yet feared he the ficklenesse of olde men, whiche is alwaies to be mistrusted.

Hee urged therefore Ferardo to breake with his Daughter, who beinge willinge to haue the matche made, was content incōtinently to procure the meanes: finding therfore his Daughter at leasure, and hauinge knowledge of hir former loue, spake to hir as followeth.

Deere daughter, as thou hast long time liued a maiden, so nowe thou must learne to be a Mother, and as I haue bene carefull to bringe thee vp a Virgin, so am I nowe desirous to make thee a Wife. Neyther ought I in this matter to vse any perswasions, for that maydens commonly nowe a dayes are no sooner borne, but then beginne to bride it: neither to offer any greate portions, for that thou knowest thou shalt inherit all my possessions. Mine onely care hath ben hetherto, to match thee with such an one, as shoulde bee of good wealth able to mainteyne thee: of great worshippe, able to compare with thee in birth: of honest conditions, to deserue thy loue: and an Italian borne to enioye my landes. At the last I haue founde one aunswerable to my desire, a Gentleman of great reuenewes, of a noble progenie, of

honest

honeſt behauiour, of comely perſonage, borne & brought vp in Naples. Philautus (thy friende as I geſſe) thy huſbande Lucilla if thou lyke it, neither canſt thou diſlyke him, who wanteth nothing that ſhould cauſe thy liking, neither hath any thing that ſhoulde breede thy loathing.

And ſurely I reioyce the more, that thou ſhalt be linked to him in mariage, whom thou haſt loued as I heare beeing a mayden, neither can there any iarres kindle betweene them wher the mindes be ſo united, neither any iealouſie ariſe, where loue hath ſo long ben ſetled. Therfore Lucilla, to the ende the deſire of either you, maye now bee accompliſhed to the delight of you both, I am heere come to finiſh the contract by giuing handes, which you haue alredy, begun betweene your ſelues by ioyning of hearts, that as God doth witneſſe the one in your conſciences, ſo the worlde maye teſtifie the other by your conuerſations, and therefore Lucilla, make ſuche aunſwere to my requeſt, as maye lyke mee, and ſatiſfie thy friend.

Lucilla abaſhed with this ſodeine ſpeach of hir father, yet boldned by the loue of hir friend, with a comly bashfulneſſe, aunſwered him in this manner.

Reuerend ſir, the ſweetneſſe that I haue founde in the vndefiled ſtate of virginitie, cauſeth mee to loathe the lower ſauce which is mixed with Matrimony, and the quyet lyfe which I haue tryed beeinge a Maiden, maketh mee to ſhunne the cares that are alwayes incident to a Mother, neither am I ſo wedded to the worlde, that I ſhould be moued with great poſſeſſions, neyther ſo bewitched with wantonneſſe, that I ſhoulde bee enticed with any mans proporcion, neyther if I were ſo diſpoſed woulde I be ſo proude, to deſire one of noble progenye, or ſo precyſe to chooſe one onely in mine owne countrey, for that commonlye theſe thinges happen alwayes to the contrarye. Doe we not ſee the noble to matche with the baſe, the riche with the poore, the Italian often-

tentimes with the Portingale? As loue knoweth no lawes, so it regardeth no conditions: as the louer maketh no pause where he lyketh, so he maketh no conscience of these idle ceremonies. In that Philautus is the man that threatneth such kindnesse at my handes, and such curtesie at yours, that he should account me his wife before he woe me, certeine he is like for to make his reckening twice, bicause he reckeneth without his Hostesse. And in this Philautus would either shew himselfe of great wisdome to perswade, or me of great lightnesse to bee allured: although the Load-stone drawe yron, yet it cannot mone golde: though the Jet gather vp the straw, yet can it not take vp the pure stæle. Although Philautus thinke himselfe of vertue sufficient to winne his louer, yet shall he not obteine Lucilla. I cannot but smile to heare that a mariage shoulde be solemnized, where neuer was any mencion of assuring, and that the woing should be a day after the wedding.

Certes if when I loked merily on Philautus he dæmed it in the way of mariage, or if sæing me disposed to iest, hæ toke mæ in good earnest: then sure he might gather some presumption of my loue, but no promise. But me thinkes it is good reason, that I shoulde bee at mine owne bridall, & not giuen in the Church before I know the Bridegrome. Therefore dære Father in mine opinion, as ther can be no bargaine where both be not agræd, neyther any Indentures sealed where the one will not consent: so can there bee no contract where both bee not content: no banes asked lawfully, where one of the parties forbiddeth them: no mariage made where no match was ment. But I will hæreafter frame my selfe to bee coye, sæing I am claymed for a wife bicause I haue ben curteous: and giue my selfe to melancholy, sæing I am accounted wonne in that I haue bene merry. And if euery Gentleman be made of the mettal that Philautus is, then I feare I shall be challenged of as many as I haue

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vled to company with, and be a common wife to al thoſe that haue commonly reſorted hether.

My duetie therefore euer reſerued, I heere on my knees forſweare Philautus for my huſbande, although I accept him for my frende, and ſeeing I ſhall hardly bee induced euer to match with any, I beſeech you, if by your fatherly loue I ſhall be compelled, that I maye match with ſuch a one as both I may loue, and you may lyke.

Ferardo beeing a graue and wiſe Gentle-man, although hee were thoroughly angry, yet he diſſembled his furye, to the ende he might by craft diſcouer hir fancie, and whiſpering Philautus in the eare (who ſtode as though he had a flea in his eare,) deſired him to keepe ſilence, vntill hee had vndermined hir by ſubtiltie, which Philautus hauing graunted, Ferardo beganne to ſift his daughter with this deuice. Lucilla, thy coulour ſheweth thee to bee in a great cholar, and thy hotte wordes bewraye thy heauie wrath, but bee patient, ſeeing all my talke was onely to trye thee, I am neyther ſo vnnaturall to wreaſt thee againſt thine owne will, neyther ſo malicious to wedde thee to any againſt thine owne lyking: for well I know what iarres, what iealouſie, what ſtrife, what ſtormes enſue, where the marthe is made rather by compulſion of the parents, then by the conſent of the parties: neyther doe I lyke thee the leſſe in that thou lykeſt Philautus ſo lyttle, neyther can Philautus loue thee the worſe in that thou loueſt thy ſelfe ſo well, wiſhinge rather to ſtande to thy chaunce, then to the choyce of any other. But this grieueth mee moſt, that thou art almoſt vowed to the vaine order of the veſtall virgins, diſpiſing, or at the leaſt not deſiring the ſacred bondes of Iuno, hir bedde. If thy Mother had ben of that minde when ſhe was a mayden, thou haddeſt not nowe bene borne, to bee of this minde to bee a Virgin. Way with thy ſelfe what ſlender profite they bring

to the common wealth, what slight pleasure to themselues, what great griefe to their parents which ioye most in their offspring, and desire most to enioy the noble and blessed name of a graund-father. Thou knowest that the tallest Ash is cutte downe for Fuell, bicause it beareth no good fruite: that the Cow that giues no milke is brought to the slaughter: that the Drone that gathereth no Hunny, is contemned: that the woman that maketh hir selfe barren by not marying, is accounted among the Grecian Ladyes worse then a carion, as Homere reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to my hoarye haires, or a commoditie to the common weale, frame thy selfe to that honourable estate of Matrimony, which was sanctified in Paradise, allowed of the Patriarches, hallowed of the olde Prophets, and commended of all persons. If thou lyke any, bee not ashamed to tell it mee, which onely am to exhort thee, yea and as muche as in mee lyeth to commaunde thee, to loue one: If he be base thy bloud will make him noble: If beggerly, thy gods shal make him wealthy: If a straunger, thy frædome may enfraunchise him: If he be young, he is the more fitter to be thy phære: If he bee olde, the lyker to thine aged Father. For I had rather thou shouldest leade a lyfe to thine owne liking in earth, then to thy great torments, leade Apes in hell. Be bold therfore to make me pertener of thy desire, which will bee partaker of thy disease: yea, and a furtherer of thy delights, as farre as either my friends, or my lands, or my lyfe will stretch.

Lucilla perceiuing the drift of the olde Fore hir father, wayed with hir selfe what was the best to be done, at the last not waying hir fathers ill will, but encouraged by loue, shaped him an answere which pleased Ferardo but a little, and pinched Philautus on the persons side, on this manner.

Déere

Dære Father Ferardo, although I sæ the baite you laye to catche me, yet I am content to swallowe the hooke, neither are you more desirous to take me napping, then I willing to confesse my meaning. So it is, that loue hath as well inueigled me as others, which make it as straunge as I. Neither do I loue him so meanely that I shold be ashamed of his name, neither is his personage so meane, that I should loue him shamefully: It is Euphues that lately arriued hære at Naples, that hath battered the bulwarke of my breast, & shall shortly enter as conquerour into my bosome. What his wealth is, I neither knowe it nor way it: what his wit is, all Naples doth know it, and wonder at it: neither haue I bene curious to enquire of his progenitors, for that I know so noble a minde could take no originall but from a noble man, for as no bird can loke against the Sun but those that be bred of the Eagle, neither any Hawke soare so high as ẏ brode of the Hobby, so no wight can haue such excellent qualities except he descend of a noble race, neither be of so high capacitie, vnlesse he issue of a high progenie. And I hope Philautus will not be my foe, sæing I haue chosen his dere friend, neither you father be displeased, in ẏ Philautus is displaced. You næde not muse that I should so sodeinly be entangled, loue gines no reasõ of choice, neither will it suffer any repulse, Mirrha was enamoured of hir natural Father, Biblis of hir Brother, Phædra of hir sonne in lawe: If Nature can no way resist the furie of affection: howe shoulde it be staide by wisdome.

Ferardo interrupting hir in the middle of hir discourse, although hæ were moued with inwarde grudge, yet hæ wisely repressed his anger, knowing that sharpe wordes would but sharpen hir froward will, and thus aunswered hir briefly.

Lucilla, as I am not presently to graunt my good wil, so meane I not to reprehende thy choyce, yet wisdome

willeth me to pawſe, vntill I haue called what maye happen to my remembraunce, and warneth thee to bee circumſpect, leaſt thy raſh conceite bring a ſharpe repentaunce. As for you Philautus, I woulde not haue you diſpayre, ſeeing a woman doth oftentimes chaunge hir deſire. Unto whom Philautus in few words made anſwere.

Certeinly Ferardo I take the leſſe griefe, in that I ſee hir ſo greedie after Euphues, and by ſo much the more I am content to leaue my ſute, by how much the more ſhe ſeemeth to diſdaine my ſeruice: but as for hope, bicauſe I would not by any meanes taſte one dram therof, I will abiure all places of hir abode, and loath hir company, whoſe countenaunce I haue ſo much loued: as for Euphues, and there ſtaying his ſpeach, he flang out of the doores, and repayring to his lodging, vttered theſe woordes.

Ah moſt diſſembling wreth Euphues, O counterfaite companion, couldeſt thou vnder the ſhewe of a ſtedfaſt friend, cloake the mallice of a mortall foe? vnder the coulour of ſimplicitie, ſhrowde the Image of deceite? Is thy Liuia, tourned to my Lucilla? thy loue, to my louer: thy deuotion to my Saint? Is this the curteſie of Athens, the cauilling of Schollers, the craſte of Grecians? Couldeſt thou not remember Philautus, that Greece is neuer without ſome wily Vlyſſes, neuer voide of ſome Synon, neuer to ſeeke of ſome deceiptfull ſhifter? Is it not commonly ſaid of Grecians, that craft commeth to them by kinde, that they learne to deceiue in their cradell? Why then did his pretended curteſie bewitch thee with ſuch credulitie? ſhall my good will be the cauſe of his ill will? bicauſe I was content to be his friend, thought he me meete to be made his fole?

I ſee now, that as the fiſh Scolopidus in the floud Araris, at the waxing of the Moone is as white as the driuen ſnow, and at the waynning as blacke as the burnt coale:

coale: so Euphues which at the first increasing of our familiaritie, was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton lookes caused Euphues to violate his plighted faith? Ah wretched wench, canst thou be so light of loue, as to chaunge with euery winde? so vnconstaunt as to prefer a new louer, before thine olde friend? Ah well I wot that a new broome sweepeth cleane, and a new garment maketh thée leaue off the olde though it be fitter, and new Wine causeth thée to forsake the olde though it be better: much like to the men in the Ilande Scyrum, which pull vp the olde trée when they sée the young begin to spring, and not vnlike vnto the widdow of Lesbos, which chaunged all hir olde golde for new glasse. Haue I serued thée three yeares faithfully and am I serued so vnkindly? Shall the fruite of my desire, be tourned to disdaine? But vnlesse Euphues had inueigled thée, thou hadst yet bene constant: yea, but if Euphues had not séene thée willing to be won, he would neuer haue wooed thée: but had not Euphues enticed thée with faire wordes, thou wouldest neuer haue loued him: but hadst thou not giuen him faire lookes, he woulde neuer haue lyked thée: I but Euphues gaue the onset: I, but Lucilla gaue the occasion: I, but Euphues first brake his minde: I, but Lucilla first bewrayed hir meaning. Tush why goe I about to excuse any of them, séeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath profered me the greatest villany, sith that either of them hath committed periury. Yet although they haue found me dul in perceiuing their falsehood, they shall not finde me slacke in reuenging their folly. As for Lucilla, séeing I meane altogether to forget hir, I meane also to forgiue hir, least in séeking meanes to be reuenged, mine olde desire be renued.

Philautus hauing thus discoursed with himselfe, be-

gan to write to Euphues as followeth.

Although hetherto Euphues, I haue thrined thée in my heart for a truftie friend, I will fhunne thée hereafter as a trothleffe foe, and although I cannot fée in thée leffe wit then I was wont, yet doe I finde leffe honeftie. I perceiue at the laft (although being deceiued it be to late) that Muſke though it be fweéte in the fmell, is fower in the fmacke: that the leafe of the Cedar tree, though it be faire to be ſéene, yet the ſirop depriueth ſight, ỹ friendſhip though it be plighted by ſhaking the hande, yet it is ſhaken off by fraud of the hart. But thou haſt not much to boaſt off, for as thou haſt wonne a fickle Ladie, ſo haſt thou loſt a faithfull friend.

How canſt thou be ſecure of hir conſtancie, when thou haſt had ſuch triall of hir lightneſſe? How canſt thou aſſure thy ſelfe, that ſhe will be faithful to thée, which hath ben faithleſſe to me? Ah Euphues let not my credulitie be an occaſion hereafter for thée to practiſe the like crueltie. Remember this, that yet there hath neuer ben any faithleſſe to his friend, that hath not alſo bene fruitleſſe to his God. But I way the treacherie the leſſe, in that it commeth from a Grecian in whom is no troth. Though I be to weak to wraſtle for a reuenge, yet God, who permitteth no guyle to be guiltleſſe, will ſhortly requite this iniurie: though Philautus haue no pollicie to vndermine thée, yet thine owne practiſes will be ſufficient to ouerthrow thée.

Couldeſt thou Euphues for the loue of a fruiteleſſe pleaſure, violate the league of faithfull friendſhip? Didſt thou waye more the enticing lokes of a lewde Wench, then the entire loue of a loyall friend? If thou diddeſt determine with thy ſelfe at the firſt to be falſe, why diddeſt thou ſweare to be true? If to be true, why art thou falſe? If thou waſt minded both falſely and forgedly to deceiue me, why didſt thou flatter and diſſemble with me at the firſt? If to loue me, why doſt thou flinch at the laſt? If the

ſacred bands of amitie did delight thée, why diddeſt thou breake them? If diſlike thée, why didſt thou praiſe them? Doſt thou not know, that a perfect friend ſhould be like the Glazewoorme, which ſhineth moſt bright in ỹ darke, or lyke the pure Frankencenſe, which ſmelleth moſt ſwéete when it is in the fire: or at the leaſt not vnlike to the damaſke Roſe, which is ſwéeter in the Still, then on the ſtalke? But thou Euphues, doſt rather reſemble the Swallow, which in the Summer créepeth vnder ỹ eues of euery houſe, and in the Winter leaueth nothing but durt behinde hir: or the humble Bée, which hauing ſucked Honny out of the faire flower, doth leaue it, and loath it: or the Spider, which in the fineſt web doth hang the faireſt Fly. Doſt thou thinke Euphues that thy craft in betraying me, ſhall any whit cole my courage in reuenging thy villanye? or that a Gentleman of Naples, will put vp ſuch an iniurie at ỹ hands of a ſcholler? And if I doe, it is not for want of ſtrength to mainteine my iuſt quarrell, but of will, which thinketh ſcorne to get ſo vaine a conqueſt. I know that Menelaus for his teme yeares warre, endured ten yeares woe, that after all his ſtrife, he wan but a ſtrumpet, that for all his trauayle, he reduced (I can-not ſaye reclaimed) but a ſtraggeler: which was as much in my iudgement, as to ſtriue for a broken glaſſe, which is good for nothing. I wiſh thée rather Menelaus care, then my ſelfe his Conqueſt, that thou béeing deluded by Lucilla, mayſt rather knowe what it is to bée deceiued, then I hauing conquered thée, ſhould proue what it were to bring backe a diſſembler.

Seing therfore there can no greater reuenge light vpon thée, then that as thou haſt reaped where an other hath ſowen, ſo an other may threſh that which thou haſt reaped. I wil pray ỹ thou maiſt be meſured vnto with ỹ like meaſure ỹ thou haſt meaten vnto others: ỹ as thou haſt thought it no conſciẽce to betray me, ſo others may déeme

it no dishonestie to deceiue thée: that as Lucilla made it a light matter to forsweare hir olde friende Philautus, so she maye make it a mocke to forsake hir newe phære Euphues. Which if it come to passe, as it is lyke by my compasse, then shalt thou sée the troubles & féele the torments which thou hast already throwne into the hearts and eyes of others.

Thus hoping shortly to sée thée as hopelesse, as my selfe is hapelesse, I wish my wish, were as effectually ended, as it is hartely loked for. And so I leaue thée.

Thine once,
Philautus.

Philautus dispatching a messenger with this letter spédely to Euphues, went into the fields to walke there, either to disgest his cholar, or chew vpon his melancholy. But Euphues hauing read the contents, was well content, setting his talke at naught, and aunswering his taunts in these gibing tearmes.

I Remember Philautus how valiauntly Aiax boasted in the feates of armes, yet Vlisses bare awaye the armour: and it maye be that though thou crake of thine owne courage, thou mayst easily lose the conquest. Dost thou thinke Euphues such a dastard, that he is not able to withstand thy courage, or such a dullard that hée cannot discrie thy craft. Alas good soule, it fareth with thée, as with the Henne, which when the Puttocke hath caught hir Chickin, beginneth to cackle, and thou hauing lost thy louer beginnest to prattle. Tush Philautus, I am in this point of Euripides his minde, who thinkes it lawfull for the desire of a kingdome to transgresse the bonds of honestie, and for the loue of a Lady, to violate and breake the bondes of amitie.

The friendship betwéene man and man, as it is common, so is it of course: betwéene man and woman, as it

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it is seldome, so is it sincere, the one procéedeth of the similitude of manners, the other of the sinceritie of the hart: if thou hadst learned the first point of hauking, thou wouldest haue learned to haue helde fast, or the first noat of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of follye, in leauing thée to loue Lucilla, then thou maist reprone him of foolishnesse that hauing a Sparrow in his hande letteth hir goe to catch the Pheasant, or him of vnskilfulnesse that séeing the Heron, leaueth to leuell his shot at the Stockdoue, or that woman of coynesse, that hauing a dead Rose in hir bosome, throweth it away to gather the fresh Violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio, to imbrace Alcmæna? Into the forme of a Swan to enioy Læda: Into a Bul to beguyle Io: Into a showre of gold to winne Danae: Did not Neptune chaunge him-selfe into a Heifer, a Ramme, a Floud, a Dolphin, onely for the loue of those he lusted after? Did not Apollo conuert himselfe into a Shepheard, into a Birde, into a Lyon, for the desire he hadde to heale his disease. If the Gods thought no scorne to become beastes, to obtaine their best beloued, shall Euphues be so nice in chaunging his coppy, to gaine his Ladie? No, no, he that cannot dissemble in loue, is not worthie to liue. I am of this minde, that both might and malice, deceipt and trecherie, all periurie, any impietie may lawfully be committed in loue, which is lawlesse.

In that thou arguest Lucilla of lightnesse, thy will hangs in the light of thy wit: Dost thou not know ye the weake stomack if it be cloyed with one oyet doth sonest surfet? That the Clownes Garlike cannot ease the courtiers disease, so wel as the pure Triacle, that far fet and déere bought is good for Ladies? That Euphues being a more daintie morsell then Philautus ought better to bée

accepted: Tush Philautus set thy heart at rest, for thy hap willeth thee to giue ouer all hope both of my friendship, and hir loue: as for reuenge, thou art not so able to lend a blow as I to ward it: neither more heriterous to challenge the combat, then I valyant to aunswere the quarrell. As Lucilla was caught by fraud, so shall she be kept by force: & as thou wast too simple to espie my craft, so I thinke thou wilt be too weake to withstand my courage: if thy reuenge stande onely vppon thy wish, thou shalt neuer liue to see my woe, or to haue thy will, and so farewell.

Euphues.

This letter being dispatched, Euphues sent it, and Philautus reade it, who disdayning those proud tearmes, disdayned also to aunswere them, being ready to ride with Ferardo.

Euphues hauing for a space absented him-selfe from the house of Ferardo, because he was at home, longed sore to see Lucilla, which now opportunitie offered vnto him, Ferardo being gone againe to Venice with Philautus, but in his absence one Curio a Gentleman of Naples, of lyttle wealth and lesse wit, haunted Lucilla hir company, and so enchaunted hir, that Euphues was also cast of with Philautus, which thing being vnknown to Euphues, caused him the sooner to make his repaire to the presence of his Ladie, whom he finding in hir muses, began pleasantly to salute in this manner.

Mistresse Lucilla, although my long absence might breede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your choler (for that louers are soone pleased, when of their wishes they be fully possessed.) My absence is the rather to be excused, in that your father hath bene alwayes at home, whose frownes seemed to threate my ill fortune, and my presence at this present the better to be

accepted in that I haue made such spéedie repaire to your presence.

Unto whom Lucilla aunswered with this glieke.

Truly Euphues you haue mist the cushion, for I was neither angrie with your long absence, neither am I well pleased at your presence, the one gaue me rather a good hope héereafter neuer to sée you, the other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head with a pale countenaunce as though his soule had forsaken his body, replyed as followeth.

If this sodaine chaunge Lucilla, proceéd of any desert of mine, I am héere not onely to aunswere the fact, but also to make amends for my fault: if of any new motion or minde to forsake your newe friend, I am rather to lament your inconstancie then reuenge it: but I hope that such hotte loue can not be so soone colde, neither such sure faith bée rewarded with so sodayne forgetfulnesse.

Lucilla not ashamed to confesse hir folly, aunswered him with this frump.

Sir, whether your deserts or my desire haue wrought this chaunge, it will bote you little to know, neither do I craue amendes, neither feare reuenge: as for feruent loue, you know there is no fire so hotte but it is quenched with water, neither affection so stronge but it is weakened with reason, lette this suffice thée, that thou know I care not for thée.

In déed sayd (Euphues) to know the cause of your alteration would bote me little, seing the effect taketh such force. I haue heard that women either loue entirely or hate deadly, and séeing you haue put me out of doubt of the one, I must néedes perswade my selfe of the other.

This chaunge will cause Philautus to laugh me to

ſcorne, and double thy lightneſſe in tourning ſo often. Such was the hope that I conceiued of thy conſtancie, that I ſpared not in all places to blaze thy loyaltie, but now my raſh conceipt will proue me a lyar, and thée a lyght huſwife.

May (ſayd Lucilla) now ſhalt thou not laugh Philautus to ſcorne, ſéeing you haue both dronke of one cup: in miſerie Euphues it is great comfort to haue a companion. I doubt not, but that you will both conſpire againſt me to worke ſome miſchiefe, although I nothing feare your malice: whoſoeuer accompteth you a lyar for praiſing me, maye alſo déeme you a lecher for béeing enamoured of me: and whoſoeuer iudgeth me lyght in forſaking of you, may thinke thée as lewd in louing of me: for thou that thoughteſt it lawfull to deceiue thy friend, muſt take no ſcorne to be deceiued of thy foe.

Then I perceiue Lucilla (ſaid he) that I was made thy ſtale, & Philautus thy laughing ſtocke: whoſe friendſhip (I muſt confeſſe in déede) I haue refuſed to obtaine thy fauour: and ſithens an other hath won that we both haue loſt, I am content for my part, neither ought I to be grieued ſéeing thou art fickle.

Certes Euphues (ſaid Lucilla) you ſpend your winde in waſt, for your welcome is but ſmall, and your chéere is like to be leſſe, fancie giueth no reaſon of his chaunge, neither will be controled for any choice: this is therfore to warn you, ỹ from henceforth you neither ſolicite this ſute, neither offer any way your ſeruice: I haue choſe one (I muſt néedes confeſſe) neither to be compared to Philautus in wealth, nor to thée in wit, neither in birth to the worſt of you both: I thinke God gaue it me for a laſt plague, for renouncing Philautus, and chuſing thée, and ſithence I am an enſample to all women of lightneſſe, I am like alſo to be a mirrour to them all of vnhappineſſe, which ill lucke I muſt take, by ſo much the more patiently, by how much ỹ more I acknowledge my

ſelfe

selfe to haue deserued it worthely.

Well Lucilla (answered Euphues) this case breedeth my sorrowe the more, in that it is so sodeine, and by so much the more I lament it, by howe much the lesse I looked for it. For that my welcome is so colde, and my cheere so simple, it nothing tourbeth me, seeing your fury is so hot, & my misfortune so great, that I am neither willing to receiue it, nor you to bestowe it: if traete of time, by want of triall had caused this Metamorphosis, my grieke had bene more tollerable, and your fleetinge more excusable, but comming in a moment vnderserued, vnlooked for, vnthought off, it encreaseth my sorowe and thy shame.

Euphues (quoth shee) you make a long Harueste for a little corne, and angle for the fish that is already caught. Curio, yea, Curio is he that hath my loue at his pleasure, and shall also haue my life at his commaundement, and although you deeme him vnworthy to enioy that, which earst you accounted no wight worthy to embrace, yet seeing I esteeme him more worth thē any, he is to be reputed as chiefe. The Wolfe chooseth him for her make, that hath or doth indure most trauaile for her sake. Venus was content to take the blacke Smith with his powlt foote, Cornelia heere in Naples, disdayned not to loue a rude Miller.

As for chaunging, did not Helen the pearle of Greece thy countrywoman, first take Menelaus, then Theseus, and last of all Paris? If brute beasts giue vs ensamples that those are most to bee lyked, of whome we are best beloued, or if the Princesse of beautie Venus, and hir heires Helene and Cornelia, shewe that our affection standeth on our free will, then am I rather to bee excused then accused. Therefore good Euphues bee as merrye as you may be, for time may so tourne that once agayne you may bee.

Nay Lucilla (sayde hee) my Harueste shall cease, seeing

others haue reaped my corne, for angling for the Fish that is already caught, that were but mere folly. But in my minde if you be a Fishe, you are either an Eele, which as sone as one hath holde on hir tayle, will slippe out of his hand, or els a Minnow which will be nibling at euery baite but neuer biting: But what Fish so euer you be, you haue made both mee and Philautus to swallow a Gudgen.

If Curio be the person, I woulde neither wish thee a greater plague, nor him a deadlyer poison. I for my part thinke him worthy of thee, & thou vnworthy of him, for although he be in body deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth he deserue a better then thy selfe, whose corrupt manners hath stayned thy heauenly hew, whose light behauiour, hath dimmed the lights of thy beautie, whose vnconstant minde hath betrayed the innocencie of so many a Gentleman.

And in that you bringe in the example of a Beast, to confirme your follye, you shewe therein your beastly disposition, whiche is readye to followe such beastlynesse. But Venus played false: and what for that? seeing hir lightnesse serued for an example, I woulde wish thou mightest trye hir punishment for a reward, that beeing openly taken in an yron nette, all the world might iudge whether thou be fish or flesh: and certes in my minde no angle will holde thee, it must bee a net. Cornelia loued a Miller, and thou a miser, can hir follye excuse thy fault? Helen of Greece my countrey-woman borne, but thine by profession, chaunged and rechaunged at hir pleasure, I graunt. Shall the lewdnesse of others animate thee in thy lightnesse? Why then doest thou not haunt the stewes, because Lais frequented them? why dost thou not loue a bull, seeing Pasiphae loued one? why art thou not enamoured of thy Father, knowing that Mirrha was so incensed?

These are set downe, that ye viewing their incontinencie, should flye the lyke impudencie, not followe the lyke excesse, neither can they excuse thee of any inconstancye. Verrye I will be as I may, but if I may hereaftr as thou meanest, I will not, and therefore fare-well Lucilla, the most inconstant that euer was nursed in Naples, fare-well Naples the most cursed Towne in all Italy, and women all fare-well.

Euphues hauing thus giuen hir his last farewell, yet beeing solitarie, began a fresh to recount his sorowe on this manner.

Ah Euphues, into what misfortune art thou brought? in what sodeyne miserye art thou wrapped. It is lyke to fare with thee as with the Eagle, which dyeth neyther for age nor with sickenesse, but with famine, for although thy stomacke hunger, yet thy heart wyll not suffer thee to eate. And why shouldest thou torment thy selfe for one, in whome is neither fayth, nor feruencie? O counterfaite loue of woemen, Oh inconstant Sexe. I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardlye finde againe, a faythfull friende. Ah foolish Euphues, why diddest thou leaue Athens the nurse of wisedome, to inhabite Naples the nourisher of wantonnesse. Hadde it not bene better for thee to haue eaten Salt with the Philosophers in Greece, then Sugar with the Courtiers of Italy? But beholde the course of youth, which alwayes inclineth to pleasure; I forsoke mine olde companions to search for newe friendes, I reiected the graue and fatherly counsayle of Eubulus, to followe the brainesicke humour of mine owne will. I addicted my selfe wholye to the seruice of woemen, to spende my lyfe in the lappes of Ladyes, my landes in maintenaunce of bracerie, my witte in the vanities of idle Sonettes. I had thought that woemen hadde bene as wel men, that is, true, faythfull, zealous, constaunt, but I perceiue they

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be rather woe vnto men, by their falsehoode, iealousie, and inconstancie. I was halfe perswaded that they were made of the perfection of men, and would be comforters, but now I see they haue tasted of the infection of the Serpent, and will bee corasiues: The Phisition sayth, it is daungerous to minister Phisicke vnto the patient that hath a colde stomacke and a hot liuer, least in giuing warmth to the one, he inflame ye other: so verily it is hard to deale with a woman, whose wordes seeme feruent, whose heart is congealed into harde yce, least trustinge theyr outward talke, he be betrayed with their inwarde trechery. I will to Athens, there to tosse my books, no more in Naples to liue with fayre lekes. I will so frame my self, as at youth heereafter shall rather reioyce to see mine amendement, then be animated to follow my former life. Philosophie, Phisick, Diuinitie, shall be my study. O the hidden secrets of Nature, the expresse Image of morall vertues, the equall ballance of Iustice, the medicines to heale all diseases, how they beginne to delight mee. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue sodeinly made such a breache into my minde, that I seeme onely to desire them, which did onely earst detest them. If witte bee imployed in the honest study of learning, what thing so precious as wit? if in the idle trade of loue, what thing more pestilent then wit?

The proofe of late hath bene verified in mee, whome Nature hath endued with a little witte, which I haue abused with an obstinate will: most true it is that the thing the better it is, the greater is the abuse, and that there is nothing, but thorough the mallice of man may be abused.

Doth not the fire (an element so necessary that without it man cannot liue) as wel burne the house, as burn in the house, if it be abused? Doth not Tryacle as well poyson as helpe if it be taken out of time? Doth not

wine,

wine, if it be immoderately taken kill the ſtomacke, enflame the Liuer, miſchiefe the drunken: Doth not Phiſicke deſtroy if it be not well tempered? Doth not lawe accuſe if it be not rightly interpreted? Doth not Diuinitie condemne if it bée not faythfully conſtrued? Is not poyſon taken out of the Hunnyſuckle by the Spider? venim out of the Roſe by the Canker? Dunge out of the Paple trée by the Scorpion? Euen ſo the greateſt wickedneſſe is drawen out of the greateſt wit, if it be abuſed by will, or entangled with the worlde, or inueigled with women.

But ſéeing I ſée mine owne impietie, I will endeauour my ſelfe to amend all that is paſt, and to be a mirrour of godlyneſſe héereafter. The Roſe though a little it be eaten with the Canker, yet béeing deſtilled, yéeldeth ſwéete water: the yron though fretted with the ruſt, yet béeing burnt in the fire ſhineth brighter: and wit although it hath bene eaten with the canker of his owne conceit, and fretted with the ruſt of vaine loue, yet béeing puryfied in the ſtill of wiſdome, and tryed in the fire of zeale, will ſhine bright and ſmell ſwéete in the noſe-thrills of all young nouices.

As therefore I gaue a fare-well to Lucilla, a fare-well to Naples, a fare-well to woemen, ſo now I doe giue a fare-well to the worlde, meaning rather to macerate my ſelfe with melancholye, then pine in follye, rather chooſinge to dye in my ſtudye amiddeſt my bookes, then to court it in Italy, in the company of Ladyes.

Euphues hauing thus debated with himſelfe, went to his bed, there either with ſléepe to deceiue his fancye, or with muſing to renew his ill Fortune, or recant his olde follyes.

But it happened immediately Ferardo to retourne home, who hearing this ſtraunge euent, was not a little amazed, and was nowe more readye to ethort Lucilla

from the loue of Curio, then before to the lyking of Philautus. Therefore in all haſt with watry eyes, and a woefull heart, beganne on this manner to reaſon with his daughter.

Lucilla (daughter I am aſhamed to call thée, ſéeings thou haſt neyther care of thy Fathers tender affection, nor of thine owne credite) what ſpirite hath inchaunted thy ſpirit, that euery minute thou altereſt thy minde? I thought that my hoarie haires ſhould haue found comfort by thy golden lockes, and my rotten age great eaſe by thy ripes yeares. But alas I ſée in thée neither wit to order thy doinges, neithy wil to frame thy ſelfe to diſcreation, neither the nature of a childe, neither the nurture of a maiden, neither (I cannot without teares ſpeak it) any regard of thine honour, neither any care of thine honeſtie.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetеſſe in hir lyfe, for oftentimes ſhée woulde ſaye, that thou haddeſt more beautie then was conuenient for one that ſhould bée honeſt, and more cockering then was méete for one that ſhould bée a Matrone.

Would I had neuer liued to bée ſo olde, or thou to bée ſo obſtinate, either woulde I had dyed in my youth in the court, or thou in thy cradle: I would to God that either I had neuer ben borne, or thou neuer bred. Is this the comfort ỳ the parent reapeth for all his care? Is obſtinacie payed for obedience, ſtubburneneſſe rendered for duetie, malicious deſperatneſſe for filial feare? I perceiue now, that the wiſe Painter ſawe more then the fooliſhe parent can, who painted Ione going downward, ſaying, it might well deſcend, but aſcend it could neuer. Danaus whome they report to bée the Father of fiftie children, had among them all, but one that diſobeyed him in a thinge moſt diſhoneſt: but I that am Father to one more then I woulde bée, although one bée all, haue that

one

one moſt diſobedient to me in a requeſt lawful and reaſonable. If Danaus ſeeing but one of his daughters without awe, became himſelfe wout mercy, what ſhal Ferardo doe in this caſe, who hath one & all moſt vnnatural to him in a moſt iuſt cauſe? Shall Curio enioye the fruite of my trauayles, poſſeſſe the beneſite of my labours, enherite the patrimonye of mine auncetſors, who hath neyther wiſedome to encreaſe them, nor witte to kepe them.

Wilt thou Lucilla, beſtow thy ſelfe on ſuch an one, as hath neither comelynelle in his bodye, nor knowledge in his minde, nor credite in his Countrey. Oh I woulde thou haddeſt eyther bene euer faythfull to Philautus, or neuer faythleſſe to Euphues, or woulde thou wouldeſt bée moſt fickle to Curio. As thy beautie hath made thée the blaze of Italy, ſo will thy lightneſſe make thée the bye word of the world. O Lucilla, Lucilla, would thou wert leſſe fayre and more fortunate, either of leſſe honour or greater honeſtie: either better minded or ſoone buryed.

Shall thine olde Father liue to ſée thée match with a young ſole? ſhall my kinde heart be rewarded with ſuch vnkinde hate? Ah Lucilla, thou knoweſt not the care of a father, nor the duetie of a childe, and as farre art from pietie, as I from crueltie.

Nature will not permit me to diſherite my daughter, and yet it will ſuffer thée to diſhonour thy Father. Affection cauſeth me to wiſhe thy lyfe, and ſhall it entice thée to procure my death? It is mine onely comfort to ſée thée flourith in thy youth, and it is thine to ſée me fade in mine age? To conclude, I deſire to liue to ſée thée proſper, and thou to ſée me periſh. But why caſt I the effect of this vnnaturalneſſe in thy teeth, ſeeing I my ſelfe was the cauſe? I made thée a wanton, and thou haſt made me a ſole: I brought thée vp like a cockney, & thou haſt handeled mée lyke a cockſcombe (I ſpeake it to mine

owne shame,) I made more of thée then became a father, and thou lesse of me then beséemed a childe. And shal my louing care be cause of thy wicked cruelties Yea, yea, I am not the first that hath bene to careful, nor the last that shall be handled so vnkindly: It is common to sée fathers too fond, and children to froward. Wel Lucilla, the teares which thou séest trickle downe my cheéks, and my drops of bloud (which thou canst not sée) ý fall from my heart, enforce me to make an end of my talke, and if thou haue any duetie of a childe, or care of a friend, or curtesie of a stranger, or féeling of a Christian, or humanitie of a reasonable creature, then release thy Father of griefe, & acquite thy self of vngratfulnes: Otherwise thou shalt but hasten my death, & encrease thine owne defame: Which if thou do, the gaine is mine, and the losse thine, and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked that she would not yéeld to hir Fathers request, aunswered him on this manner.

Déere Father, as you woulde haue mée to shewe the duetye of a childe, so ought you to shewe the care of a Parent, for as the one standeth in obedience, so the other is grounded vpon reason. You woulde haue mée as I owe duety to you to leaue Curio, & I desire you as you owe mée any loue, that you suffer me to enioye him. If you accuse mée of vnnaturalnesse in that I yéelde not to your request, I am also to condemne you of vnkindnesse in that you graunt not my petition. You obiect I know not what to Curio, but it is the eye of the Master that fatteth the horse, and the loue of the woman that maketh the man. To giue reason for fancy were to weigh the fire, and measure the winde.

If therefore my delyght be the cause of your death, I thinke my sorowe would be an occasion of your solace. And if you be angry bicause I am pleased, certes I deeme you would bée content if I were deceased:

which

which if it be so, that my pleasure breede your paine, and mine annoy your ioye, I may well saye, that you are an vnkinde father, and I an vnfortunate childe. But good father either content your selfe with my choice, or let me stande to the mayne chaunce, other-wise the griefe will bee mine, and the fault yours, and both vntollerable.

Ferardo seeing his daughter, to haue neither regard of hir honour nor his request, conceiued such an inwarde griefe, that in short space he dyed, leauing Lucilla the only heire of his landes, and Curio to possesse them, but what ende came of hir, seeing it is nothing incident to the history of Euphues, it were superfluous to insert it, and so incredible, that all women would rather wonder at it, then beleeue it: which euent being so straunge, I hadde rather leaue them in a muse, what it should be, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falshod of Lucilla, although he began to reioyce at the miserie of his fellow, yet seeing hir ficklenes, could not but lament hir folly, & pittie his friends misfortune: Thinking that the lightnesse of Lucilla enticed Euphues to so great lyking.

Euphues and Philautus hauing conference betweene themselues, casting discourtesie in the teeth each of the other, but chiefly noting disloyaltie in the demeanour of Lucilla, after much talke renued their olde friendship, both abandoning Lucilla, as most abhominable.

Philautus was earnest to haue Euphues tarry in Naples, & Euphues desirous to haue Philautus to Athens, but the one was so addicted to the court, the other so wedded to the vniuersitie, that each refused the offer of the other, yet this they agreed betweene themselues, that though their bodyes were by distaunce of place seuered, yet the coniunction of their mindes, should neither be seperated by the length of time, or alienated by chaunge of soyle.

I for my part sayd Euphues to confirme this league, giue thée my hande, and my heart, and so like-wise did Philautus, and so shaking hands, they bid each other fare-well. Euphues to the intent he might bridle the ouer-lashing affections of Philautus, conueyed into his Studdie, a certaine Pamphlet, which he tearmed, A coling carde for Philautus, yet generally to be applyed to all louers, which I haue inserted as followeth.

¶A cooling Carde for Philautus, and all fonde louers.

Musing with my selfe beeing idle, how I might well be employed (friend Philautus) I coulde finde nothing either more fit to continue our friendship, or of greater force to dissolue our folly, then to write a remedie for that, which manye iudge past cure, for Loue (Philautus) with the which I haue bene so tormented, that I haue lost my time, thou so troubled, that thou hast forgot reason, both so mangled with repulse, inueigled by deceipt, and almost murthered by disdaine, that I can neither remember our miseries without griefe, nor redresse our mishaps without grones. How wantonly, yea, and how willingly haue we abused our golden time, and mispent our gotten treasure? How curious wer we to please our Lady, how careles to displease our Lord? How deuout in seruing our goddesse, how desperate in forgetting our God? Ah my Philautus, if the wasting of our money might not dehort vs, yet the wounding of our mindes should deterre vs, if reason might nothing perswade vs to wisedome, yet shame should prouoke vs to wit. If Lucilla read this trifle, shee will straight proclaime Euphues for a traitour, and seeing me tourne my tippet, will either shut mee out for a Strangler, or cast me off for a Wire-drawer: either conuince mee of malice in bewraying their sleights, or condemne me of mischife, in arming young men against fleeting Minions. And what then? Though Curio bee as hotte as a toste, yet Euphues is as colde as a clocke, though he be a Cocke of the game, yet Euphues is content to be crauen and crye creake, though Curio be olde huddle and twang, ipse he, yet Euphues had rather shrinke in the wetting, then waste in the wearing.

I

I know Curio to be ſtéele to the back, ſtanderd bearer to Venus campe, ſwoꝛne to the crew, true to the crowne, knight marſhall to Cupid, and heyꝛe apparaunt to his kingdome. But by that time that he hath eaten but one buſhel of ſalte with Lucilla, he ſhall taſt ten quarters of ſoꝛꝛow in his loue, then ſhall he finde foꝛ euery pinte of Honny, a gallon of Gall: foꝛ euerye dꝛamme of pleaſure, an ounce of paine: foꝛ euery inch of mirth, an Ell of moane.

And yet Philautus, if ther be any man in diſpaire to obtaine his purpoſe: oꝛ ſo obſtinate in his opinion, that hauing loſt his frædome by folly, would alſo loſe his lyfe foꝛ loue, let him repaire hether, and he ſhall reape ſuch pꝛofite, as will either quench his flames, oꝛ aſſwage his furie, either cauſe him to renounce his Lady as moſt pernicious, oꝛ redéeme his lybertie as moſt pꝛetious. Come therefoꝛe to me all ye louers, that haue bene deceiued by fancie, the glaſſe of peſtilence, oꝛ deluded by women, the gate to perdition, be as earneſt to ſéeke a medicine, as you wer eager to run into a miſchife: the earth bꝛingeth foꝛth as well Endiue to delight the people, as Hemlock to endaunger ỳ patient, as wel the Roſe to diſtill, as the Nettle to ſting, as wel the Bée to giue honny, as the ſpider to yéeld poyſon.

If my lewed life Gentlemen haue giuen you offence, let my good counſayle make amendes, if by my folly any be allured to luſt, let them by my repentance, be dꝛawen to continencie. Achilles ſpeare could as well heale as hurt, the Scoꝛpion though he ſting, yet he ſtints ỳ paine, though the heard Nerius poyſon the ſhéepe, yet is it a remedy to man againſt poyſon, though I haue infected ſome by example, yet I hope I ſhall comfoꝛt many by repentaunce.

Whatſoeuer I ſpeake to men, the ſame alſo I ſpeak to women, I meane not to run with the Hare, and hold with the Hound, to carry fire in the one hand and water

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in the other, neither to flatter men as altogether faultles, neither to fal out with women, as altogether guiltie, for as I am not minded to pick a thank with the one, so am I not determined to picke a quarrell with the other, if women be not peruerſe they ſhall reape profite, by remedy of pleaſure. If Phillis were now to take counſel, ſhe would not be ſo fooliſh to hang hir ſelfe, neither Dido ſo fond to die for Aeneas, neither Paſiphae ſo monſtrous to loue a Bull, nor Phædra ſo vnnatural to be enamoured of hir ſonne.

This is therefore to admoniſh all young Imps and nouices in loue, not to blowe the coales of fancie with deſire, but to quench them with diſdaine. When loue tickleth thée, decline it, leaſt it ſtiffle thée: rather faſt then ſurfet, rather ſtarue then ſtriue to exceede. Though the beginning of loue bring delight, ỹ ende bringeth deſtruction. For as the firſt draught of wine, doth comfort the ſtomack, the ſecond inflame the lyuer, the third fume into the head: ſo the firſt ſip of loue is pleaſant, the ſecond perillous, the third peſtilent. If thou perceiue thy ſelfe to be enticed with their wanton glaunces, or allured with their wicked guiles, either enchaunted with their beautie, or enamoured with their bragerie, enter with thy ſelfe into this meditation.

What ſhall I gaine if I obtaine my purpoſe: nay rather what ſhall I loſe in winning my pleaſure? If my Ladie yéelde to be my louer, is it not lykely ſhe will be an others lemman: and if ſhe be a moueſt patrone, my labour is loſt. This therefore remaineth, that either I muſt pine in cares, or periſh with curſes.

If ſhe be chaſt then is ſhe coye: if lyght, then is ſhée impudent: if a graue Patrone, who can wooe hir? if a lewde minion, who would wed hir? if one of the Veſtall Virgins they haue vowed virginitie, if one of Venus court, they haue vowed diſhoneſtie. If I loue one that is faire, it will kindle iealoufie, if one that is foule, it will

conuert me into phrenſie. If fertile to beare children, my care is encreſed, if barren my curſe is augmented. If honeſt, I ſhall feare hir death, if immodeſt I ſhall be wearie of hir life.

To what ende then ſhal I liue in loue, ſeing alwaies it is a life more to be feared then death: for all my time waſted in ſighes, and worne in ſobs, for all my treaſure ſpent on Iewelles, and ſpilt in ioylitie, what recompence ſhall I reape beſides repentaunce? What other reward ſhall I haue then reproch? What other ſolace then endleſſe ſhame? but happely thou wilt ſay, if I refuſe their curteſie, I ſhall be accompted a Pecocke, a Milkeſoppe, taunted and retaunted with check and check-mate, flowted and reflowted with intollerable gleé.

Alas fonde fole, art thou ſo pinned to their ſleéues, that thou regardeſt more theyr babble, then thine owne bliſſe, more theyr frumpes then thine owne welfare? Wilt thou reſemble the kinde Spaniell, which the more hée is beaten the fonder hée is: or the foliſh Eieſſe, which will neuer awaye? Doeſt thou not know, that women déeme none valyaunt, vnleſſe hée bée too venterous? That they accompt one a daſtarde if he be not deſperate, a pinch penny if he not prodigall, if ſilent a ſotte, if full of woordes a fole? Peruerſlye doe they alwayes thinke of theyr louers and talke of them ſcornefully, iudging all to be Clownes which be no courtiers, and all to be pinglers that be not courſers.

Séeing therefore the very bloſſome of loue is ſower, the budde cannot be ſwéete: in time prevent daunger, leaſt vntimely thou runne into a thouſand perils.

Search the wounde while it is grééne, too late commeth the ſalue, when the ſore feſtereth, and the medicine bringeth double care, when the maladye is paſte cure.

Beware of delayes. What leſſe then the grayne of Muſtardſéed, in time almoſt what thing is greater then

the ſtalke there-off: The ſlender twigge groweth to a ſtately tree, and that which with the hande might eaſely haue bene pulled vp, will hardly with the axe be hewen downe. The leaſt ſparke if it be not quenched will burſt into a flame, the leaſt Moath in time eateth the thickeſt cloath, and I haue reade that in a ſhorte ſpace, there was a Towne in Spaine vndermined with Connies, in Theſſalia with Moules, with Frogges in Fraunce, in Africa with Flyes.

If theſe ſilly wormes in tract of time, ouerthrow ſo ſtately Townes, how much more will Loue, which creepeth ſecretly into the minde, (as the ruſt doth into the yron, and is not perceiued) conſume the body, yea, and confound the ſoule. Deferre not from houre to day, from day to month, from month to yeare, and alwayes remaine in miſerie.

He that to daye is not willing, will to morrowe bee more wilfull. But alas it is no leſſe common then lamentable to behold the tottering eſtate of loners, who thinke by delayes to preuent daungers, with Oyle to quench fire, with ſmoake to cleare the eye ſight. They flatter themſelues with a fainting farewell, deferring euer vntill to morrow, when as theyr morrow doth alwayes encreaſe theyr ſorrow. Let neither theyr amiable countenaunces, neither theyr painted proteſtations, neither their deceiptfull promiſes, allure thee to delayes.

Thinke this with thy ſelfe, that the ſweete ſongs of Calipſo, were ſubtill ſnares to entice Vliſſes, ỹ the Crab then catcheth the Oyſter, when the Sunne ſhineth: that Hiena when ſhe ſpeaketh lyke a man deuiſeth moſt miſchiefe, that women when they be moſt pleaſaunt pretend moſt trecherie.

Followe Alexander, which hearing the commendation and ſingular comelyneſſe of the wife of Darius, ſo couragiouſly withſtode the aſſaults of fancie: that

hée woulde not so much as take a viewe of hir beautye.

Imitate Cyrus a king endewed with such continencie, that he loathed to loke on the heauenly hiew of Panthea, and when Araspus tolde him that she excelled all mortal wights in amiable shew, by so much the more (said Cyrus) I ought to abstaine from hir sight, for if I followe thy counsell in going to hir, it may be, I shal desire to cõtinue with hir, and by my light affection, neglect my serious affaires. Learne of Romulus to refraine from wine, be it neuer so delicate: of Agesilaus to despise costly apparell be it neuer so curious: of Diogenes to detest women be they neuer so comely.

He that toucheth Pitch shall be defiled, the sore eye infecteth ẏ sound, the societie with women, breedeth securitie in the soule, & maketh all the sences senceles. Moreouer take this counsel as an article of thy Crede, which I meane to follow as ẏ chiefe argument of my faith, that Idlenesse is the onely nourse and nourisher of sensuall appetite, the sole maintenaunce of youthful affection, the first shaft that Cupid shooteth in the hot lyuer of a heedelesse louer.

I would to God I were not able to finde this for a truth by mine owne tryall, and I would the example of others Idlenesse had caused me rather to auoyde that fault, then experience of mine owne folly.

How dissolute haue I bene in striuing against good counsayle? how resolute in standing in mine own conceipt, how forwarde to wickednesse, howe frowarde to wisedome? how wanton with to much cockering, how wayward in hearing correction, neither was I much vnlyke these Abbaye lubbers in my lyfe (though farre vnlyke them in beliefe) which laboured till they were colde, eate till they sweat, and lay in bed till their bones aked.

Hereof commeth it Gentlemen, ẏ loue crepeth into the

minde

minde by priuie craft, and kéepeth his holde by mayne courage.

The man béeing idle, the minde is apt to all vncleanenesse, the minde béeing voyde of exercise, the man is voide of honestie: doth not the rust fret the hardest yron, if it be not bled? Doth not the Moath eat the finest garment, if it bée not worne? Doth not Mosse growe on the smoothest stone if it bée not stirred? Doth not impietie infect ỳ wisest wit, if it be giuen to idlenesse? Is not ỳ standing water sooner frosen then the running streame? Is not he that sitteth more subiect to slæpe then he that walketh? Doth not common experience make this common vnto vs, that the fattest ground bringeth forth nothing but weedes if it bée not well tilled, that the sharpest wit enclineth onely to wickednes, if it bée not exercised? Is it not true which Seneca reporteth, ỳ as too much bending breaketh the bowe, so too much remission spoyleth the minde. Besides this, immoderate slæpe, immodest playe, vnsatiable swilling of wine, doth so weaken the sences, and bewitch the soule, that before we fæle the motion of loue, we are resolued into lust. Eschew idlenesse my Philautus, so shalt thou easily vnbend the bowe and quench the brands of Cupide. Loue giues place to labour: labour and thou shalt neuer loue. Cupide is a craftie childe, following those at an ynch that fauor pleasure, and flying those swiftly that take paines.

Bend thy minde to the Lawe, whereby thou mayst haue vnderstanding of olde and auncient custome, defend thy Clyents, enrich thy coffers, and cary credite in thy Countrey.

If Lawe séeme loathsome vnto thée, search the secrets of Phisicke, whereby thou maist knowe the hidden natures of hearbes, whereby thou maist gather profit to thy purse, and pleasure to thy minde. What can be more exquisite in humane affaires, then for euery feuer be it neuer so hot, for euery palsie be it neuer so colde, for euery

infection, be it neuer so straunge, to giue a remedy? The olde verse standeth as yet in his olde vertue. That Galen giueth goods, Iustinian honours.

If thou be so nice, that thou canst no way brooke the practise of Phisicke, or so vnwise, that thou wilt not beate thy braines about the institutes of the Law, conferre all thy studye, all thy time, all thy treasure to the atteyning of the sacred and sincere knowledge of diuinitie. By this maist thou bridle thine incõtinencie, raine thy affections, restraine thy lust. Heere shalt thou behold as it were in a glasse, that all the glory of man is as the grasse, that all things vnder heauen, are but vaine, that our lyfe is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a blast, of such shortnes, that Dauid saith, it is but a spane long: of such sharpnesse, that Iob noteth it replenished with all miseries: of such vncerteintie, that we are no sooner borne, but we are subiect to death: the one foote no sooner on the ground, but the other ready to slip into the graue. Heere shalt thou finde ease for thy burden of sinne, comfort for thy conscience pined with vanitie, mercie for thine offences by the martyrdome of thy swæt Sauiour.

By this thou shalt be able to instruct those that bee weake, to confute those that be obstinate, to confounde those that be erronious, to confirme the faythful, to comfort the desperate, to cutte of the presumptious, to saue thine owne soule by thy sure faith, and edifie the hearts of many by thy sound doctrine. If this seeme to straight a dyet for thy straunge disease, or to holy a profession, for so hollow a person, then imploy thy selfe to marciall feates, to iustes, to turneys, yea, to all torments rather then to loyter in loue, and spende thy lyfe in the lappes of Ladyes: what more monstrous can there be, then to see a younge man abuse those giftes to his owne shame, which God hath giuen him for his owne preferment? What greater infamie, then to conferre the sharpe wit

to the making of lewde Sonets, to the idolatrous worshipping of their Ladyes: to the vaine delights of fancie, to all kinde of vice, as it were against kinde and course of Nature: Is it not folly to shew wit to women which are neither able nor willing to receiue fruite thereoffe?

Doest thou not know ỹ the trée Siluacenda beareth no fruit in Pharo? That ỹ Persian trées in Rhodes do onely waxe gréene, but neuer bring forth apple. That Amonius & Nardus, will onely grow in India, Balsamum only in Syria, that in Rhodes, no Eagle will builde hir neast, no Dwle line in Crete, no wit springe in the will of woemen? Mortifie therfore thy affections, and force not Nature against Nature to striue in vaine. Goe into the countrey, looke to thy grounds, yoke thine Oxen, follow the Plough, graft thy trées, beholde thy cattell, and deuise with thy selfe, howe the encrease of them may increase thy profit. In Autumne pul thine apples, in Summer plye thy Harueste, in the Spring trimme thy Gardens, in the Winter thy vvodes, and thus beginning to delyght to be a good husbande, thou shalt begin to detest to be in loue with an idle huswife, when profit shall beginne to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, vse hunting or hawking, eyther rouse the Déere, or vnpearch the Pheasant, so shalt thou rote out the remembraunce of thy former loue, and repent thée of thy foolishe lust. And although thy swéete heart binde thée by oath alwaye to holde a Candle at hir shrine, and to offer thy deuotion to thine owne destruction, yét goe, runne, flye into the Countrey, neyther water thou thy plantes, in that thou departest from thy Pygges nye, neyther stande in a mammering whether it be best to departe or not, but by howe much the more thou art willing to go, by so much the more hasten thy steps, neither faine for thy selfe any fléeuelesse excuse,

whereby

whereby thou maiſt tarrye. Neither let raine nor thunder, neither lightening nor tempeſt ſtay thy iourney, and recken not with thy ſelfe howe many miles thou haſt gone, that ſheweth wearineſſe, but how many thou haſt to goe, that proueth manlyneſſe. But fooliſh and frantick louers, will deeme my preceptes harde, and eſteeme my perſwaſions haggarde: I muſt of force confeſſe, that it is a corſiue to the ſtomacke of a louer, but a comfort to a goody liuer, to runne thorough a thouſande pikes, to eſcape tenne thouſande perills. Sowre potions bringe ſounde health, ſharpe purgations make ſhort diſeaſes, and the meditine, the more bitter it is, the more better it is in working. To heale the bodye we trye Phiſicke, ſearch cunning, proue ſorcerye, venter thorough fire and water, leauing nothing vnſought that may bee gotten for money, bee it neuer ſo much, or procured by any meanes, bee they neuer ſo vnlawfull. Howe much more ought wee to hazarde all things for the ſauegard of minde, and quiet of conſcience? And certes eaſier wil the remedy be, when the reaſon is eſpyed: doe you not knowe the nature of women which is grounded onely vppon extremities?

Doe they thinke any man to delight in them, vnleſſe he doateon them? Any to be zealous except they be iealous? Any to be feruent in caſe he be not furious? If he be cleanly, then tearme they him proude, if meane in apparell, a ſlouen, if tall, a lungis, if ſhort, a dwarfe, if bouldе, blunt: if ſhamefaſt, a cowarde: Inſomuch as they haue neither meane in their frumps, nor meaſure in their folly. But at the firſt, the Oxe weeteth not the yoake, nor the colt the ſnaffle, nor the louer good counſayle, yet time cauſeth ỹ one to bend his neck, ỹ other to opē his mouth, and ſhould enforce the third, to yeeld his right to reaſon. Lay before thine eyes, the ſlights and deceits of thy Lady, hir ſnatching in ieſt, and keeping in earneſt, hir periurie, hir impietie, the countenance ſhe ſheweth to thee of

courſe,

course, the tone she beareth to others of zeale, hir open malice, hir dissembled mischiefe.

O I would in repeating theyr vices thou couldest be as eloquent as in remembring them thou oughtest to bee penitent: be she neuer so comely cal hir counterfait, be she neuer so straight, thinke hir crooked. And wrest all parts of hir body to the worst, be she neuer so worthy. If she be well set, then call hir a Bolle, if slender, a Hasill twig, if Nutbrowne, as blacke as a coale, if well coloured, a painted wall, if she be pleasant, then is she a wanton, if sullen, a clowne, if honest, then is she coye, if impudent a harlot.

Search euery vaine and shew of their disposition, if she haue no sight in descant, desire hir to chaunt it, if no cunning to daunce, request hir to trippe it, if no skill in musicke, proffer hir the Lute, if an ill gate, then walke with hir, if rude in speach, talke with hir, if she bee gagge toothed, tell hir some merrye iest, to make hir laugh, if pinke eyed, some dolefull historie to cause hir weepe, in the one hir grinning will shew hir deformed, in the other hir whining like a Pige halfe roasted.

It is a world to see howe commonly we are blinded with the collusions of women, and mere enticed by their ornaments being artificiall, then their proportion being natural, I loath almost to thinke on their ointments and apothecarie drugs, the seeking of their fates, and all their slibber sawces, which bring queasinesse to the stomacke, and disquiet to the minde.

Take from them theyr periwyggs, their paintings, their Iewells, their rowles, their boulsterings, and thou shalt soone perceiue that a woeman is the least parte of hir selfe. When they bee once robbed of their robes, then will they appeare so odious, so vglye, so monstrous, that thou wilt rather thinke them serpents, then saints, and so lyke Hagges, that thou wilt feare rather to bee enchaunted then enamoured. Looke in their closets, and

there shalt thou finde an Apothecaries shoppe of sweete confections, a Surgions Boxe of sundry salues, a Pedlers packe of newe fangles. Besides all this, their shadowes, their spottes, their lawnes, their lækekyes, their ruffes, their rings: Shew them rather Caroinalls curtisans, then modest Matrons, and more carnally affected, then moued in conscience. If euery one of these thinges seuerally bee not of force to moue thée, yet all of them ioyntly should mortifie thée.

Moreouer, to make thée the more stronger to striue against these Syrens, and more subtill to deceiue these tame Serpents, my counsayle is that thou haue more strings to thy bow then one, it is safe riding at two ankers, a fire deuided in twaine burneth slower, a fountayne running into many riuers is of lesse force, the minde enamoured on two women is lesse affected with desire, and lesse infected with dispayre, one loue expelleth an other, and the remembraunce of the latter quencheth the concupisence of the first.

Yet if thou be so weake beeing bewitched with theyr wiles, that thou hast neither will to eschew, nor witte to auoide their company, if thou bee either so wicked that thou wilt not, or so wedded that thou canst not abstaine from their glaunces, yet at the least dissemble thy griefe. If thou be as hot as the mount Aetna, faine thy self as colde as the hill Caucasas, cary two faces in one hood, couer thy flaming fancie with fained ashes, shew thy selfe sound when thou art rotten, let thy hiew be merry, whē thy heart is melancholy, beare a pleasant countenance with a pined conscience, a painted sheath with a leaden dagger: Thus dissembling thy griefe, thou maist recure thy disease. Loue crœpeth in by stealth, and by stealth slideth away.

If she breake promise with thée in the night, or absent hir selfe in the day, seeme thou careleſſe, and then will shée bee carefull, if thou languish, then will shée be

lauish

lauish of hir honour, yea, and of the other straunge beast hir honestie. Stande thou on thy pantuffules, and shée will vayle bonnet? lye thou alooſe, and she will ceaze on the lure, if thou passe by hir doore, and bée called backe, either séeme deafe and not to heare, or desperate and not to care. Flye the places, the parlours, the portalls, wherein thou hast bene conuersant with thy Lady, yea Philautus, shunne the stréete where Lucilla doth dwell? least the sight of hir window renew the sum of thy sorrow.

Yet although I woulde haue thée precise, in kéeping these presepts, yet woulde I haue thée to auoide sollytarynesse, that bréedes melancholy: melancholy, madnesse, madnesse, mischiefe and vtter desolation: haue euer some faythfull phéere, with whome thou mayst communicate thy councells, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Lælius Phillis in wandering the woods, hanged hir selfe. Asiarchus forsaking company, spoyled himselfe with his owne bodgin. Biarus a Romaine more wise then fortunate, béeing alone destroyed himselfe with a potsherde. Beware solitarinesse. But although I would haue thée vse company for thy recreation, yet woulde I haue thée alwaies to leaue the company of those ẏ accompany thy Lady: yea, if she haue any iewell of thine in hir custody, rather loose it then goe for it, least in séeking to recouer a trifle, thou renew thine olde trouble. Bée not curious to curle thy haire, nor carefull to bée neate in thine apparell, be not prodigall of thy golde, nor precise in thy going, bée not lyke the English-man which preferreth euery straunge fashion before the vse of his countrey, be thou dessolute, least thy Ladye thinke thée foolish in framing thy selfe to euery fashion for hir sake. Beléeue not their othes and solempne protestations, their exorcismes & coniurations, their teares which they haue at cõmaundement, their alluring lookes, their treading on the toe,

their vnſauery toyes.

Let euery one loath his Ladye, and bée aſhamed to be hir ſeruaunt. It is riches and eaſe that nouriſheth affection, it is playe, Wine, and wantonneſſe, that fédeth a louer as fatte as a ſole, refrayne from all ſuch meates, as ſhall prouoke thine appetite to luſt, and all ſuch meanes as may allure the minde to follye. Take clére water, for ſtrong wine, browne bread, for fine manchet: béefe and brewys, for Quailes and Partridge: for eaſe, labour: for pleaſure, paine: for ſurfetting, hunger; for ſléepe, watching: for the fellowſhippe of Ladyes, the company of Philoſophers. If thou ſaye to mée, Phiſition heale thy ſelfe. I aunſwere, that I am métely well purged of that diſeaſe, and yet was I neuer more willing to cure my ſelf, then to comfort my friend. And ſéeing the cauſe that made in mée ſo colde a deuotion, ſhould make in thée alſo as froſen a deſire, I hope thou wilt be as readye to prouide a ſalue as thou waſt haſtie in ſéeking a ſore. And yet Philautus, I woulde not that all woemen ſhoulde take pepper in the noſe, in that I haue diſcloſed the legerdemaines of a fewe, for well I know, none will winch except ſhe be gawlded, neyther any bée offended vnleſſe ſhée bée guiltie. Therefore I earneſtly deſire thée, that thou ſhewe this coſing card to none, except thou ſhewe alſo this my defence to them all. For although I waye nothing the ill will of lyght huſwiues, yet would I be loth to loſe the good wil of honeſt matrones. Thus béeing ready to goe to Athens, and ready there to enterteine thée, when-ſo-euer thou ſhalt repaire thether. I bidde thée farewell, and fye women.

Thine euer,
Euphues.

To

To the graue Matrones, and honeſt Maidens of Italy.

Gentlewomen, bicauſe I would neither be miſtaken of purpoſe, neither miſconſtrued of malice, leaſt either the ſimple ſhould ſuſpect me of folly, or the ſubtile condemne me of blaſphemie, againſt the noble ſexe of women, I thought good that this my faith ſhould be ſet downe to finde fauour with the one, and confute the cauils of the other. Beléeue me Gentlewomen, although I haue bene bolde to inuay againſt many, yet am I not ſo brutiſh to enuie them all, though I ſéeme not ſo gameſome as Ariſtippus to play with Lais, yet am I not ſo dogged as Diogenes to abhorre all Ladies, neither would I, you ſhould thinke me ſo fooliſh (although of late, I haue bene very fantaſticall) that for the lyght behauiour of a few, I ſhould call in queſtion the demeanour of all, I know that as there hath ben an vnchaſt Helen in Greece, ſo ther hath ben alſo a chaſt Penelope, as there hath bene a prodigious Paſiphae, ſo there hath bene a godly Theocrita, though many haue deſired to be beloued as Iupiter loued Alcmæna, yet ſome haue wiſhed to be imbraced as Phrigius imbraced Pieria: as ther hath reigned a wicked Iezabel, ſo hath ther ruled a deuout Debora, though many haue ben as fickle as Lucilla, yet hath there bene many as faithfull as Lucretia. Whatſoeuer therefore I haue ſpoken of ỳ ſplene againſt the ſlights and ſubtilties of women, I hope ther is none will miſlike it if ſhe be honeſt, neither care I if any doe, if ſhe be an harlot. The ſower Crab hath the ſhew of an Apple as well as the ſweete Pippin, the blacke Rauen the ſhape of a bird, as well as the white Swan, ỳ lewd wight the name of a woman as well as the honeſt Ma-

trone. There is great difference betweene the ſtanding puddle and the running ſtreame, yet both water: great odds betweene the Adamant & the Pommice, yet both ſtones: a great diſtinction to be put betweene Vitrum, and the Chriſtall, yet both glaſſe: great contrarietie betweene Lais and Lucretia, yet both women. Seeing therfore one may loue the cleere Conduit water, though hee loath the muddie ditch, and weare ŷ precious Diamond, though he diſpiſe the ragged bricke, I thinke one maye alſo with ſafe conſcience reuerence ŷ modeſt ſex of honeſt Maidens, though he forſweare the lewd ſort of vnchaſt minions. Vliſſes though he deteſted Calipſo with hir ſugred voice, yet he embraced Penelope with hir rude diſtaffe. Though Euphues abhorre the beautie of Lucilla, yet will he not abſtaine from the companye of a graue maiden. Though the teares the Hart be ſalte, yet the teares of the Boze be ſweete: though the teares of ſome women be counterfait to deceiue, yet the teares of many be currant to trie their loue.

I for my parte will honour thoſe alwayes that be honeſt, and worſhip them in my life, whom I ſhall knowe to be worthy in their liuing: neither can I promiſe ſuch preciſeneſſe that I ſhal neuer be caught againe with the baite of beautie, for although the falſhood of Lucilla haue cauſed me to forſake my wonted dotage, yet the faith of ſome Lady may cauſe me once againe to fall into mine olde diſeaſe. For as the fire ſtone in Liguria though it be quenched with milke, yet againe is kindeled with water, or the rootes of Anchuſa, though it be hardned with water, yet it is againe made ſoft with Oyle, ſo the heart of Euphues enflamed earſt with loue, although it be cooled with the deceipts of Lucilla, yet wil it again flame with the loyaltie of ſome honeſt Lady, and though it be hardened with the water of wilineſſe, yet wil it be mollified with the Oyle of wiſedome. I preſume therefore ſo much vpon the diſcretion of you Gentlewomen, that you will

not

not thinke the worſe of me in that I haue thought ſo ill of ſome women, or loue me the worſe in that I loathe ſome ſo much. For this is my faith, that ſome one Roſe will be blaſted in the bud, ſome other neuer fal from the ſtalke: that the Oke wil ſone be eaten with the worme, the Walnut træ neuer: that ſome women will eaſily be enticed to folly, ſome other neuer allured to vanitie: You ought therfore no more to be agrieued with that which I haue ſaid, then ẏ Mint Maſter to ſée the coyner hanged, or the true ſubiect the falſe traitour araigned, or the honeſt man the thiefe condemned.

And ſo farewell.

You haue heard (Gentlemen) how ſone the hot deſire of Euphues, was turned into a colde deuotion, not that fancie cauſed him to chaunge, but that the fickleneſſe of Lucilla enforced him to alter his minde. Hauing therfore determined with himſelfe neuer againe to be entangled with ſuch fonde delights, according to the appointment made with Philautus, he immediatly repaired to Athens, ther to follow his owne priuate ſtudie: And calling to minde his former loſenes, & how in his youth he had miſſpent his time, he thought to giue a caueat to al parents how they might bring vp their childrẽ in vertue, & a cõmaundement to all youth, how they ſhould frame themſelus to their fathers inſtructions: in which is plainly to be ſæne, what wit can and will doe, if it be well employed, which diſcourſe following, although it bring leſſe pleaſure to your youthfull mindes then his firſt courſe, yet will it bring more profit: in the one being conteined the race of a Louer, in the other the reaſons of a Philoſopher.

Euphues

IT is commonly ſayd, yet doe I thinke it a common lye, that experience is the miſtreſſe of fooles, for in my opinion they be moſt fooles that want it. Neither am I one of the leaſt that haue tried this true, neither he onely that heretofore thought it tobe falſe. I haue bene here a ſtudent of great wealth, of ſome wit, of no ſmal acquaintance, yet haue I learned that by experiẽce, ẏ I ſhould hardly haue ſeene by lerning. I haue throughly ſifted the diſpoſition of youth, wherein I haue found more braine then meale more dowe then then leauen, more rage then reſon. He that hath ben burned knoweth the force of the fire, he that hath ben ſtong, remembreth the ſmart of the Scorpion, he that hath endured the brunts of fancie, knoweth beſt how to eſchew the broiles of affection. Let therefore my counſaile be of ſuch authoritie as it may commaunde you to be ſober, your conuerſation of ſuch integritie, as it may encourage me to goe forward in that which I haue taken in hand: the whole effect ſhall be to ſet downe a young man ſo abſolute, as that nothing may be added to his further perfection. And although Plato hath bene ſo curious in his common weale, Ariſtotle ſo preciſe in his happye man, Tully ſo pure in his Oratour, that wee may well wiſh to ſee them, but neuer haue any hope to enioye them, yet ſhall my young Impe bee ſuch an one, as ſhall bee perfect euery way, and yet common, if diligence and induſtry be employed to ẏ attaining of ſuch perfection. But I would not haue young men ſlow to follow my precepts, or idle to deferre the time lyke Saint George, who is euer on horſbacke, yet neuer rideth.

If my counſell ſhall ſeeme rigorous to fathers to inſtruct their children, or beauye for youth to followe theyr parents will: let them both remember that the Oſtrich diſgeſteth hard yron to preſerue his health, that the ſoul-

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dier lyeth in his harneſſe to atchieue conqueſt, that the ſicke patient ſwalloweth bitter pilles to be eaſed of his griefe, that youth ſhould endure ſharpe ſtormes to finde reliefe.

I my ſelfe had bene happy if I had bene vnfortunate, wealthy if left meanely, better learned if I had bene better lyued: we haue an olde (prouerb) youth will haue his courſe. Ah Gentlemen it is a courſe which we ought to make courſe accompt off, replenished with more miſeries then olde age, with more ſinnes then common cutthroats, with more calamities then the date of Priamus: we are no ſoner out of the ſhell, but we reſemble the Cocyx which deſtroyeth it ſelfe thorow ſelfe will, or the Pellican which pearceth a wound in hir owne breaſt: we are either lead with a vaine glory of our proper perſonage, or with ſelfe loue of our ſharpe capacitie, either entangled with beautie, or ſeduced by idle paſtimes, either witcht with vicious companye of others, or inueigled with our owne conceipts: of all theſe things I may the bolder ſpeake, hauing tryed it true to mine owne trouble.

To the intent therefore that all young Gentlemen might ſhunne my former loſeneſſe, I haue ſet it downe, and that all might follow my future lyfe, I meane here to ſhewe what fathers ſhould doe, what children ſhould follow, deſiring them both not to reiect it, becauſe it proceedeth from one which hath bene lewde, no more then if they would neglect the golde becauſe it lyeth in ẏ durtie earth, or the pure wine, for that it cõmeth out of the homely preſſe, or the pretious ſtone Aetites which is found in the filthy Neaſts of the Eagle, or the precious Gemme Draconites that is euer taken out of the head of the poyſoned Dragon. But to our purpoſe.

O. ¶ That

¶ That the childe ſhould be true borne, no baſtard.

FIrſt touching theyr procreation, it ſhall ſæme neceſſarie to intreate off, who ſoeuer he bæ that deſireth to be the Sire of an happie ſonne, or the father of a fortunate childe, let him abſtaine from thoſe women, which bæ either baſe of birth, or bare of honeſtie: for if the mother be noted of incontinencie, or the father of vice, the childe will either during life, be infected with the lyke crime, or the trecheries of his parents, as ignomie to him will be caſt in his tæth: For we commonly call thoſe vnhappie children, which haue ſprong from vnhoneſt parents. It is therefore a great treaſure to the Father, and tranquilitie to the minde of the childe, to haue that libertie, which both nature, law and reaſon, hath ſet downe. The guiltie conſcience of a father that hath troden awrye, cauſeth him to thinke and ſuſpect that his father alſo went not right, whereby his owne behauiour is as it were a witneſſe of his owne baſeneſſe: euen as thoſe that come of a noble progenie boaſt of their gentrie. Hærevppon it came that Diophantus, Themiſtocles his ſonne, would often & that openly ſay in a great multitude, that whatſoeuer he ſhould ſæme to requeſt of the Athenians, hæ ſhoulde bæ ſure alſo to obtaine, for ſaith he, whatſoeuer I will, that will my mother, and what my mother ſaith, my Father ſaith, and what my father deſireth, that the Athenians will graunt moſt willingly. The bolde courage the Lacedemonians is to be praiſed, which ſet a fine on the head of Archidamus their King, for that he had maried a woman of a ſmall perſonage, ſaying, hæ minded to begette Quænes, not Kings to ſuccæde him. Let vs not omit that, which our auncеſtours were wont pre-

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ciſely to kæpe, that men ſhould either be ſober or drinke lyttle wine, that would haue ſober and diſcræt children, for that the fact of the father would be figured in the infant. Diogenes therefore ſeeing a young man, either ouercome with drinke, or bereaued of his wits, cried with a loud voyce, Youth, youth, thou haſt a dronken Father. And thus much for procreation, now how the life ſhold be ledde, I will ſhew briefely.

¶ How the lyfe of a young man, ſhould be ledde.

THere are thræe things which cauſe perfection in man, Nature, Reaſon, Vſe. Reaſon I call Diſcipline, Vſe, Exerciſe: if any one of theſe braunches want, certainly the træe of Vertue muſt nædes wither. For Nature with-out Diſcipline is of ſmall force, and Diſcipline without Nature more fæble: if exerciſe or ſtudie be voyd of any of theſe, it auayleth nothing. For as in tilling of the ground and husbandry, ther is firſt choſen a fertile ſoyle, then a cunning ſower, then good ſæde, euen ſo muſt we compare Nature to the fat earth, the expert husbandman to ỳ Schoolemaſter, the faculties and ſciences to the pure ſædes. If this order had not bene in our predeceſſours, Pithagoras, Socrates, Plato, and whoſoeuer was renowmed in Greece, for the glory of wiſedome, they had neuer bene eterniſhed for wiſe men, neither canoniſed as it were for Saints, among thoſe that ſtudie Sciences. It is therefore a moſt euidẽt ſigne of Gods ſingular fauour towards him that is endued with all theſe qualities, with-out the which, man is moſt miſerable. But if there be any one that thinketh wit not neceſſarie to the obtaining of wiſdome, after he hath gotten the way to Vertue by induſtrie and exerciſe, he is an heretick in my opinion touching ỳ true

faith of learning, for if Nature play not hir part, in vaine is labour, and as I said before, if Studie be not employed, in vaine is Nature. Sloth tourneth the edge of wit, Studie sharpeneth the minde, a thing be it neuer so easie is harde to the (idle) a thing be it neuer so hard, is easie to the wit well employed. And most playnely wee may see in many things the efficacie of industrie and labour.

The lyttle droppes of raine pearceth harde Marble, yron with often handling is worne to nothing. Besides this, Industrie sheweth hir selfe in other things, the fertill soyle if it be neuer tilled doth ware barren, and that which is most noble by nature, is made most vile by negligence, what tree if it be not topped beareth any fruite? What Vine if it be not proyned bringeth forth Grapes? Is not the strength of the body tourned to weakenesse, with too much delicacie? wer not Milo his armes brawn fallen for want of wrastlyng? Moreouer by labour the fierce Unicorne is tamed, the wildest Fawlchon is reclaimed, the greatest bulwarke is sacked. It was well aunswered of ý man of Thessalie, who being demaunded who among the Thessalians wer reputed most vile, those saide he that liue at quiet and ease, neuer giuing themselues to martiall affaires: but what should one vse many words in a thing already proued. It is Custome, Use, and Exercise, that bring a young man to Vertue, & Vertue to his perfection.

Lycurgus the law-giuer of the Spartans did nourish two Whelpes, both of one sire and one damme, but after a sundry manner, for the one he framed to hunt, and the other to lye alwayes in the chimneyes ende at the porredge pot, afterward calling the Lacedemonians into one assembly, he sayd: To the atteining of vertue, yee Lacedemonians, Education, Industrie, & Exercise, is the most noblest meanes, the truth of which I wil make manifest vnto you by trial, then bringing forth the whelpes

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and letting downe there a pot and a Hare, the one ran at the Hare, the other at the porredge pot, the Lacedemonians scarce vnderstanding this misterie, he sayd: both of these be of one sire and one dam, but you see how Education altereth Nature.

¶Of the education of youth.

IT is most necessary and most naturall in mine opinion, that the mother of the childe, be also the nurse, both for the entire loue she beareth to the Babe, and the great desire she hath to haue it well nourished: for is there any one more meete to bring vp the infant then shee that bore it? or will any be so carefull for it as she that bred it? For as the throbbes and throwes in child-birth wrought hir paine, so the smiling countenance of the Infant increaseth hir pleasure, the hired nurse is not vnlyke to the hired seruaunt, which not for good will, but gaine, not for loue of the man, but the desire of the money, accomplysheth his dayes worke. Moreouer, Nature in this pointe enforceth the Mother to nourse hir owne childe, which hath giuen vnto euery beast milke to succour hir owne, and me thinketh Nature to bee a most prouident fore-seer and prouider for the same, which hath giuen vnto a woman two pappes, that if shee coulde conceiue two, she might haue wherewith also to nourish twaine, and that by sucking of the Mothers breasts there might bee a greater loue, both of the Mother towardes the childe, and the childe towards the Mother, which is very likely to come to passe, for wee see commonly those that eate and drinke and liue together, to bee more zealous one to the other, then those that meete seldome, is not the name of a Mother more sweete? If

it bée, why is balse that title bestowed on a woeman which neuer felt the paines in conceiuing, neyther can conceiue the like pleasure in nourishing as the Mother doth? Is the earth called the mother of all things onely bicause it bringeth forth? No, but bicause it nourysheth those thinges that spring out of it, whatsoeuer is bred in the sea, is fed in the sea, no plant, no trée, no hearb commeth out of the ground that is not moystened and as it were noursed of the moysture and milke of the earth: the Lionesse nourseth hir whelpes, the Rauen cherisheth hir birds, the Viper hir brode, and shal a woman cast away hir babe?

I accompt it cast away, which in the swath cloutes is cast aside; and little care canne the Mother haue which can suffer such crueltie: and can it bée tearmed with any other title then crueltie, the infant yet loking redde of the Mother, the Mother yet breathing through the torments of hir trauaile, the childe crying for helpe which is sayde to moue wilde beastes, euen in the selfe sayde moment it is borne, or the next minute, to delyuer to a straunge Nourse, which perhappes is neither wholesome in bodye, neither honest in manners, which estéemeth more thy argent, although a trifle, then thy tender infant, thy greatest treasure? Is it not necessary and requisite, that the Babe bée noursed with that true accustomed iuyce, and cherished with his wonted heate, and not fedde with counterfaite dyet? Wheate throwne into a straunge ground tourneth to a contrary graine, the vine translated into an other soyle chaungeth his kinde. A slippe pulled from the stalk withereth, the young childe, as it were slipped from the pappes of his Mother, eyther chaungeth his Nature, or altereth his disposition. It is prettily sayd of Horace, a newe vessell will long time sauour of that lyquor that is first powred into it, and the Infant will euer smell of the nurses manners hauing tasted of hir milke. Therefore

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let the mother as often as shee shall beholde those two fountaynes of milke, as it were of their owne accorde flowing and swelling with lyquor, remember that shee is admonished of Nature, yea, commaunded of duetie, to cherish hir owne childe, with hir owne teates, otherwise when the Babe shall now begin to tattle and call hir Mamma, with what face canne shee heare it of his mouth, vnto whome she hath denyed Mamma? Is it not milke onely that encreaseth the strength or augmenteth the body, but the naturall heate and agreement of the mothers body with the childes, it craueth the same accustomed moysture that before is receyued in the bowells, by the which the tender parts were bound and knit together, by the which it encreased and was succoured in the body.

Certes I am of that minde, that the witte and disposition is altered and chaunged by the milke, as the moysture and sap of the earth doth chaunge the nature of that tree or plant that it nourisheth. Wherefore the common bye word of the common people, seemeth to be grounded vpon good experience, which is: This fellowe hath sucked mischiefe euen from the teate of his nurse. The Grecians when they sawe any one fluttishly fedde: they would say euen as Nurses: whereby they noted, the great disliking they haude of their fullsome feeding: the Etimologie of mother among the Grecians may aptly be applied to those mothers which vnnaturally deale with their children, they call it Metera meterine, that is mother of not making much off, or of not nourishing, hereoff it commeth that the sonne doth not with deepe desire loue his Mother, neyther with duetie obey hir, his naturall affection beeing as it were deuided, and distraught into twaine, a mother and a Nurse: hereoff it proceedeth that the Mother beareth but a colde kindnesse towardes hir childe, when shee shall see the nature of the Nurse in the nurture of the childe. The chee-

feſt way to learning is, if there be a mutuall loue and feruent deſire betweene the teacher, & him that is taught, then verily the greateſt furtheraunce to Education is, if the mother nouriſh the childe, and the childe ſucke the Mother, that there bee as it were a relation and reciprocall order of affection. Yet if the Mother eyther for the euill habite of hir body, or the weakneſſe of hir pappes, cannot though ſhe would nurſe the infant, then let hir prouide ſuch a one as ſhall be of a good complection, of honeſt condition, carefull to tender the childe, louing, to ſée well to it, willing to take paines, diligent in tending and prouiding all things neceſſary, and as like both in the liniaments of the body and diſpoſition of the minde to the mother as may bee. Let hir foreflow no occaſion that may bring the childe to quyetneſſe and cleanlyneſſe, for as the partes of a childe as ſoone as it is borne, are framed & faſhioned of the midwife, that in all points it may be ſtraight and comely, ſo the manners of the childe at the firſt are to be loked vnto that nothing diſcommend the minde, that no crooked behauiour, or vndecent demeanour be founde in the man.

Young and tender age is eaſily framed to manners, and hardly are thoſe things mollyfied which are harde. For as thée ſtéele is imprinted in ỳ ſoft ware, ſo learning is ingrauen in the minde of an young Impe. Plato that diuine Philoſopher admoniſheth all nurſſes and weaners of youth, that they ſhoulde not bée to buſie to tell them fonde fables or filthy tales, leaſt at their enterraunce into the worlde, they ſhoulde bée contaminated with vnſéemely behauiour, vnto the which Phocilides the Poet doth pithily allude, ſaying: Whileſt that the childe is young, let him be inſtructed in vertue and litterature.

Moreouer they are to be trayned vp in the language of their country, to pronounce aptly and diſtinctly without

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out ſtammering euery woꝛd and ſillable of their natiue ſpeach, and to be kept from barbarous talke, as the ſhippe from rockes: leaſt bæing affected with their barbariſme, they be infected alſo with their vncleane conuerſation.

It is an olde Pꝛouerbe, that if one dwell the nexte dooꝛe to a creple he will learne to hault, if one bæ conuerſant with an hipocrite, he will ſone endeuour to diſſemble. When this young Infant ſhall grow in yeares and be of that ripeneſſe that he can conceiue learning, inſomuch that he is to bæ committed to the tuition of ſome Tutoꝛ, all dilligence is to be had to ſearch ſuch a one as ſhall neither be vnlearned, neither ill liued, neyther a light perſon.

A gentleman that hath honeſt and diſcræt ſeruants diſpoſeth them to the increaſe of his Segnioꝛies, one he appointeth Stewarde of his courtes, an other ouerſæer of his landes, one his Factoꝛ in farre Countries foꝛ his Merchandize, an other puruayour foꝛ his cates at home. But if among all his ſeruants he ſhall eſpy one, either filthy in his talk, oꝛ fooliſh in his behauiour, either without witte oꝛ voide of honeſtie, either an vnthꝛift oꝛ a wittall, him he lets not as a ſeruayour and ouerſæer of his mannoꝛs, but a ſuperuiſour of his childꝛens conditions and maners, to him he committeth the guiding and tuition of his ſons, which is by his pꝛoper nature a ſlaue, a knaue by condition, a beaſt in behauiour. And ſoner wil they beſtow a hũdꝛeth crownes to haue a hoꝛſe wel bꝛoken, then a childe wel taught, wherin I cannot but meruaile to ſæ them ſo carefull to encreaſe their poſſeſſions, when they be ſo careleſſe to haue them wiſe that ſhould inherit them.

A good and diſcræt Schoolemaſter ſhould be ſuch an one as Phœnix was, the inſtructour of Achilles, whom Pelleus (as Homer repoꝛteth) appointed to that ende, that hæ ſhoulde bæ vnto Achilles, not onely a teacher

of learning, but an ensample of good liuing. But that is most principally to be looked for, and most dilligently to be foreseene: that such Tutors be sought out for the education of a young childe, whose lyfe hath neuer ben stained with dishonestie, whose good name hath neuer bene called into qusteion, whose manners hath bene irreprehensible before the world. As husbād-men hedge in their trees, so should good schoolemasters wͤ good māners hedge in the witte and disposition of the scholler, whereby the blossomes of learning may the sooner encrease to be a budde.

Many parents are in this to bee mislyked, which hauing neither tryall of his honestie, nor experience of his learning to whome they committe the childe to bee taught, without any deepe or due consideration put them to one, eyther ignorant or obstinate, the which if they themselues shall doe of ignoraunce, the folly cannot be excused, if of obstinacie, theyr lewdnesse is to be abhorred.

Some fathers are ouercome with the flattery of those fooles which professe outwardly great knowledge, and shew a certeine kinde of dissembling sinceritie in theyr lyfe, others at the entreating of theyr familiar friends are content to commit theyr sonnes to one, without either substaunce of honestie, or shaddow of learning. By which their vndiscreet dealing, they are lyke those sicke men which reiect the expert and cunning Phisitition, & at the request of their friends, admit the heedlesse practiser, which daungereth the patient, and bringeth the body to his bane: Or not vnlyke vnto those, which at the instaunt and importunate suite of their acquaintaunce, refuse a cunning Pilate, and choose and vnskilful Marriner, which hazardeth the ship and themselues in the calmest Sea.

Good God can there bee any that hath the name of a father, which will esteeme more the fancie, of his friend,

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then the nurture of his ſonne? It was not in vayne, that Crates would often ſay, that if it were lawfull eũ in the market place he would cry out: Whether runne you Fathers, which haue al you carke and care to multiply your wealth, nothing regarding your children, vnto whome you muſt leaue all. In this they reſemble him which is very curious about the ſho, & hath no care of the ſote. Beſides this, there be many Fathers ſo inflamed with the loue of wealth, that they be as it were incenſed with hate againſt their children, which Ariſtippus ſéeing in an old miſer did partly note it, this old miſer aſking of Ariſtippus what hée woulde take to teach and bring vp his ſonne, he aunſwered, a thouſande groates: a thouſand groates, God ſhield anſwered this olde huddle, I can haue two ſeruants of that price. Vnto whom he made aunſwere, thou ſhalt haue two ſeruants & one ſonne, and whether wilt thou ſel? Is it not abſurd to haue ſo great a care of the right hande of the childe to cut his meate, that if hée handle his knife in the left hand we rebuke him ſeuerely, & to be ſecure of his nurture in diſcipline and learning? But what do happen vnto thoſe parents that bring vp their children lyke wantons.

When their ſonnes ſhall growe to mans eſtate, diſdayning now to bée corrected, ſtubburne to obeye, giuing themſelues to vaine pleaſures, and vnſæmly paſtimes, then with the ſwliſh trowants they begin to wax wiſe, and to repent them of their former follye, when theyr ſonnes ſhall inſinuate themſelues in the companye of flatterers, (a kinde of men more perillous to youth then any kinde of beaſtes.) When they ſhall haunt harlots, frequent Tauerns, bée curious in their attire, coſtly in their dyet, careleſſe in their behauiour, when they ſhall eyther be common Dicers, with Gameſters, either wanton dallyers wó ladyes, either ſpend all their thrift on wine, or all their wealth on woemen: then the

Father curseth his owne securitie, and lamenteth to late his childes misfortune, then the one accuseth his Sire as it were of mallice, that he woulde not bring him vp in learning, and himselfe of mischiefe, that he gaue not his minde to good letters. If these youths had ben trained vp in the company of any Philosopher, they would neuer haue bene so dissolute in their lyfe, or so resolute in their owne conceipts.

It is good nurture that leadeth to vertue, and discrete demeanour that playneth the path to felicitie. If one haue either the giftes of Fortune, as great riches, or of Nature, as semely personage, hee is to be dispised in respect of learning. To be a noble mã it is most excellent, but that is our auncestoures, as Vlisses said to Aiax, as for our nobilitie, our stock, our kindred, & whatsoeuer we our selues haue not done, I scarcely accompt ours. Riches are pretious, but Fortune ruleth the rost, which oftentimes taketh away al from them that haue much, and giueth them more that had nothinge, glorye is a thing worthy to bee followed, but as it is gotten with great trauayle, so is it lost in a small time.

Beautie is such a thing as wee commonly preferre before all thinges, yet it fadeth before wee perceiue it to flourish: healthy is that which all men desire, yet euer subiect to anye disease: strength is to bee wished for, yet is it eyther abated with an ague, or taken awaye with age: Whosoeuer therefore boasteth of force, is to beastly, seeing hee is in that qualytie not to bee compared with beastes, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue Gentlemen, that maketh Gentlemen: that maketh the poore, rich: the base borne, noble, the subiect a souereine: the deformed, beautifull: the sicke, whole: the weake, strong: the most miserable, most happie. There are two principal and peculiar gifts

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in the nature of man, Knowledge and Reason: the one commaundeth, the other obeyeth: these things neither the whirling whéele of Fortune can chaunge, neither the deceiptfull cauilling of worldlings seperate, neither sickneſſe abate, neither age abolish.

It is onely Knowledge, which worne with yeares wareth young, and when all things are cut away with the sickle of Time, Knowledge flourisheth so high that Time cannot reach it. Warre taketh all things with it euen as the whirlepoole, yet muſt it leaue learning behinde it, wherefore it was wisely aunswered in my opinion of Stilpo the Philosopher, for when Demetrius won the Citie, & made it euen to the ground, leauing nothing standing, he demaunded of Stilpo, whether he had loſt any thing of his in this great spoyle, vnto whom he aunswered, no verily, for Warre getteth no spoyle of Vertue.

Vnto the lyke sence may the aunswere of Socrates be applied, when Gorgias asked him whether he thought the Persian King happie or not: I know not sayd he, how much vertue and discipline he hath, for happineſſe doth not conſiſt in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient then inſtruction for youth, so would I haue them nourtured in such a place as is renowmed for learning, voyde of corrupt manners, vndefiled with vice, that séeing no vaine delights, they may the more easily abſtaine from lycentious deſires, they that ſtudie to pleaſe the multitude, are sure to diſpleaſe the wiſe, they that séeme to flatter rude people with their rude pretences, leuell at great honour, hauing no aime at honeſtie. When I was héere a Student in Athens, it was thought a great commendation for a young Scholler to make an Oration, extempore, but certeinly in my iudgement it is vtterlye to be condemned, for whatſoeuer is done raſhly is done alſo rawly, he that taketh vppon him to ſpeake with-out

premeditation, knoweth neither how to begin, nor wher to ende, but falling into a vains of babling, vttereth these things, which with modestie he should haue concealed, and forgetteth those things that before he had conceiued. An Oration either penned, either premeditated, kæpeth it selfe within ẏ bands of Decorum, I haue read that Pericles being at sundry times called of ẏ people to pleade, would alwaies aunswere that he was not ready: euen after the same manner Demosthenes being sent for to declaime amidst the multitude, staid, and sayd, I am not yet prouided.

And in his inuectiue against Mydas, he sæmeth to praise the profitablenes of premeditation, I confesse saith he, yée Athenians, that I haue studyed and considered dæpely with my selfe, what to speake, for I were a sot, if without due consideration had of those things that are to be spoken, I should haue talked vnaduisedly. But I speake this not to this ende to condemne the exercise of the wit, but that I would not haue any young scholler openly to exercise it, but when he shall grow both in age and eloquence, insomuch as he shall through great vse, and good memory be able aptly to conceiue, and readily to vtter any thing, then this saying extempore, bringeth an admiration and delyght to the auditorie, and singular praise and commendation to the Orator. For as he that hath long time bene fettered with chaines, bæing released, halteth through ẏ force of his former yrons, so he that hath bene vsed to a strict kinde of pleading, when he shall talke extempore, will sauour of his former penning. But if any shall vse it, as it were a precept for youth to tattle extempore, he will in time bring them to an immoderate kinde of humilitie. A certaine Painter brought Appelles the counterfaite of a face in a Table, saying, loe Appelles, I drew this euen now, whereunto, he replyed. If thou hadst bene silent, I would haue iudged this picture to haue bene framed of the sodeine, I

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merualye that in this time thou couldest not paint many more of these. But returne we againe. As I would haue tragicall and stately stile shunned, so would I haue that abiect and base phrase eschewed, for this swelling kinde of talke, hath little modestie, the other nothing moueth.

Besides this, to haue the Oration all one in euerye part, neither adorned with fine figures, neither sprinkeled with choice phrases, bringeth tediousnesse to the hearers, and argueth the speaker of lyttle learning and lesse eloquence. He should moreouer talke of many matters, not alwayes harpe vppon one string, he that alwayes singeth one note without descant, breedeth no delyght, he that alwayes playeth one part, breedeth loathsomenesse to the eare. It is varietie that moueth the minde of all men, & one thing sayd twice (as we say commonly) deserueth a trudge.

Homer would say, that it loathed him to repeat any thing againe, though it were neuer so pleasant or profitable. Though the Rose be swéete, yet béing tyed with the Violet, the smel is more fragrant, though meat nourish, yet hauing good sauor it prouoketh appetite. The fairest nosegay is made of many flowers, the finest picture of sundry colours, ẏ wholsomest medicine of diuers hearbs: wherfore it behoueth youth with all industrie to search, not only the hard questions of ẏ Philosophers, but also the fine cases of the Lawyers, not only ẏ quirkes & quiddities of the Logicians, but also to haue a sight in the numbers of Arethmetricians, the Triangles and Circles of the Geometricians, the Shpére & Globe of the Astrologians, the notes & crochets of the Musitions, the odde conceits of the Poets, the simples of the Phisitions, & in all things, to the ende that when they shall be willed to talke of any of them, they may be ignorant in nothing.

He that hath a garden plot doth aswell sow the Pothearb as the Margerom, as wel the Léke as ẏ Lylly, as well

well the wholesome Isoppe as the faire Carnation, the which he doth to the intent he maye haue wholesome hearbes, as well to nourish his inward parts, as swéete flowers to please his outward desire, as well fruitfull plantes to refresh his sences, as fayre shewes to please his sight. Euen so whosoeuer that hath a sharp & capable wit, let him as well giue his minde to sacred knowledge of diuinitie, as to the profound studie of philosophie, that by his wit he may not onely reape pleasure but profit, not onely contentation in minde, but quietnesse in conscience. I will proceed in the Education.

I would haue them first of all to follow Philosophy, as most auntient, yea, most excellent, for as it is pleasant to passe thorow many faire cities, but most pleasant to dwell in the fayrest: euen so to read many Historyes and Artes it is pleasaunt, but as it were to lodge with Philosophie most profitable.

It was pretely sayd of Bion the Philosopher: Euen as when the wooers could not haue the company of Penelope, they ranne to hir handmaydens: so they ẏ cannot attayne to the knowledge of Philosophie, apply their mindes to things most vile and contemptible. Wherfore we must preferre Philosophy, as the onelye Princesse of all sciences, and other Artes as wayting Maydes.

For the curing and kéeping in temper of the body, man by his industrie hath found two things, Phisicke and Exercise, the one cureth sickenesse, the other preserueth the body in temper: but there is nothing that may heale diseases, or cure the woundes of the minde but onelye Philosophy.

By this shall we learne what is honest, what dishonest, what is right, what is wrong, and that I maye in one word saye what may be sayde, what is to be knowen, what is to be auoyded: how we ought to obey our parents, reuerence our elders, entertaine strangers, honour magistrates, loue our freindes, liue with

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our wiues, ble our ſeruaunts. How we ſhould worſhip god, be dutiful to our fathers, ſtand in awe of our ſuperiors, obey lawes, giue place to officers, how we may chooſe friends, nurture our children, & that which is moſt noble; how we ſhold neither be too proud in proſperitie, neither penſiue in aduerſitie, neither lyke beaſts ouercome with anger. And heere I cannot but lament Athens, which hauing bene alwayes the nourſe of Philoſophers, doth now nourith onely the name of Philoſophy. For to ſpeake playnly of the diſorder of Athens, who doth not ſee it, and ſorrow at it? ſuch playing at dice, ſuch quaffing of drinke, ſuch dalliaunce with women, ſuch dauncing, ỹ in my opinion there is no quaffer in Flaunders ſo giuen to tippling, no Courtier in Italy ſo giuen to ryot, no creature in the world ſo miſled, as a ſtudent in Athens.

Such a confuſion of degrees, that the Scholler knoweth not his duetie to the Bachelor, nor the Bachelor, to the Maſter, nor the Maſter to the Doctor. Such corruption of manners, contempt of Magiſtrates, ſuch open ſinnes, ſuch priuie villany, ſuch quarelling in the ſtreetes, ſuch ſubtile practiſes in chambers, as maketh my heart to melt with ſorrow to thinke of it, and ſhould cauſe your mindes Gentlemen to be penitent to remember it.

Moreouer, who doth know a ſcholler by his habite? Is there any hat of ſo vnſeemely a faſhion, any dublet of ſo long a waſt, any hoſe ſo ſhort, any any attyre, either ſo coſtly or ſo courtly, either ſo ſtraunge in making, or ſo monſtrous in wearing, that is not worne of a Scholler? haue they not now in ſtede of blacke cloath, blacke veluet, in ſtede of courſe ſackcloth fine ſilke? Be they not more lyke courtiers then ſchollers, more like ſtage-players then ſtudents, more lyke Ruffians of Naples, then diſputers in Athens? I would to god they did not imitate all other Nations in the vice of the minde, as they do in the attyre of their body, for certeinly as there is no Na-

fashion in apparell they doe not vse, so there is no wickednesse published in any place, that they doe not practise. I thinke that in Sodom and Gomora, there was neuer more filthinesse, neuer more pride in Rome, more poysoning in Italy, more lying in Crete, more priuy spoiling in Sparta, more Idolatrye in Aegypt, then is at this day in Athens, neuer such sectes among ỳ Heathens, such schismes amongst the Turkes, such misbelief among the Infidells, as is now among Schollers. Be ther not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowmed for good learning, should be so shamed for ill liuing? that where grace doth abound, sinne should so superabound? that where the greatest profession of knowledge is, there should also be the least practising of honestie.

I haue read of many Vniuersities, as of Padua in Italy, Paris in Fraunce, Wittenberge in Germany, in England of Oxford and Cambridge, which if they were halfe so ill as Athens they were to to badde, and as I haue heard, as they be they be starke nought. But I can speake the lesse against them for that I was neuer in them, yet can I not chuse, but be agrieued, that by report I am enforced rather to accuse them of vanitie, then excuse them anye waye. Ah Gentlemen what is to be loked for, nay, what is not to be feared, when the Temple of Vesta where virgins should liue, is lyke the stewes fraught with strumpets, when ỳ Alter wher nothing but sanctitie and holynesse should be vsed, is polluted with vncleannesse, when the Vniuersities of Christendome which should be the eyes, the lights, the leauen, the salte, the seasoning of the worlde, are dimmed with blynde concupiscence, put out with pride, and haue lost their sauour with impietie.

Is it not become a bye worde among the common

people,

people, that they had rather sende their childen to the Carte, then to the Vniuersitie, being induced so to saye, for the abuse that reigneth in the Vniuersities, who sending their sonnes to attaine knowledge, finde them little better learned, but a great deale worse lyued, then when they went, and not onely vnthrifts of their money, but also banquerouts of good manners: was not this the cause that caused a simple woman in Greece, to exclayme against Athens saying: The Maister and the Scholler, the Tutor and the Pupill, be both agréed, for the one careth not how little paine he taketh for his money, the other how little learning.

I perceiue that in Athens there be no chaunglings: when of olde it was sayd to a Lacedemonian, that all the Grecians knew honestie, but not one practised it. When Panthænea were celebrated at Athens, an olde man going to take a place, was mockingly reiected, at the last, comming among the Lacedemonians, all the youth gaue him place, which the Athenians liked wel off, then one of the Spartans cryed out: Verilye the Athenians knowe what shoulde be done, but they neuer doe it.

When one of the Lacedemonians hadde bene for a certeine time in Athens, séeing nothing but dauncing, dicing, banquetting, surfetting and lycentious behauiour, retourning home he was asked how all thinges stode in Athens, to whome hée aunswered all thinges are honest there, meaning that the Athenians accompted all things good and nothing bad.

Howe such abuses shoulde or might bée redressed in all Vniuersityes, especiallye in Athens, if I were of authoritye to commaunde, it shoulde sone bée séene, or of creditte to perswade those that haue the dealynges with them, it should sone be showne.

And

And vntill I ſée better reformation in Athens, my young Ephæbus ſhall not be nourtered in Athens. I haue ſpoken all this, that you Gentlemen might ſée how the Philoſophers in Athens practiſe nothing leſſe then Philoſophy, what Scholler is he that is ſo zealous at his booke as Chriſippus, who had not his mayde Meliſſa thruſt meat in his mouth, had periſhed with famine, béeing alway ſtudying? Who ſo watchful as Ariſtotle, who going to bed would haue a bal of braſſe in his hand, that if he ſhould be taken in a ſlumber it might fall, and awake him? No, no the times are changed as Ouid ſaith, and we are chaunged in the times, let vs endeauour euery one to amend one, and we ſhall all ſone be amended, let vs giue no occaſion of reproch, and we ſhall more eaſily beare the burden of falſe reports, and as we ſée by learning what we ſhould doe, ſo let vs doe as we learne, then ſhall Athens flouriſh, then ſhall the Students bée had in great reputation, then ſhall learning haue his hire, and euery good Scholler his hope. But returne we once againe to Philo.

There is amongſt men a trifold kinde of life. Actiue, which is about ciuill function and adminiſtration of the common weale. Speculatiue, which is continuall meditation and ſtudie. The third a lyfe led, moſt commonlye a lewd lyfe, an idle and vaine lyfe, the lyfe that the Epicures accompt their whole felicitie, a voluptuous life, repleniſhed with all kinde of vanitie, if this actiue life bée without Philoſophy, it as an idle lyfe, or at the leaſt, a lyfe euill employed, which is worſe: if the contemplatiue lyfe be ſeperated from the Actiue, it is moſt vnprofitable.

I would therefore haue my youth, ſo to beſtow his ſtudie, as he may be both exerciſed in the common weale to common profite, and well employed priuately for his owne perfection, ſo as by his ſtudie the rule he ſhal beare may be directed, & by his gouernmēt his ſtudy may be encreaſed:

creased: in this manner did Pericles deale in ciuill affayres, after this sort did Architas Tarentine, Dion the Syracusian, the Thebane Epaminides, gouerne their Cities.

For the exercise of the body it is necessary also somewhat be added, that is, that the childe shoulde be at such times permitted to recreate himselfe, when his minde is ouercome with studie, least dulling himselfe with ouermuch industrie, he become vnfit afterwarde to conceiue readily, besides this, it will cause an apt composition and naturall strength that it before retained. A good composition of the body, layeth a good foundation of olde age, for as in the fayre Summer we repayre all things necessary for ỹ colde Winter, so good manners in youth and lawfull exercises bee as it were victualls and nourishments for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodyes more by play, then otherwise they should haue done by studie, and so to be vsed that they addict not themselues more to the exercise of the limmes, then the following of learning: the greatest enimies to discipline, as Plato recompteth, are labours and sleepe. It is also requisite that hee bee expert in marciall affayres, in shooting, in darting, that he hauke and hunt for his honest pastime and recreation, and if after these pastimes, he shall seeme secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatned with woordes, not dulled with blowes, lyke seruauntes, the which the more they are beaten, the better they beare it, and the lesse they care for it, for children of good disposition are either incited by praise to goe forward, or shamed by dispraise to commit the lyke offence: those of obstinate & blockish behauiour, are neither with woords to be perswaded, neither with stripes to bee corrected. They must now be taunted w̄ sharpe rebukes, straight waies admonished w̄ faire woords, now threatned a pai-

ment, by and by promised a reward, and dealt with-all as nurses doe with their babes, whome after they haue made to cry, they proffer ẏ teate, but dilligent hæd must be taken ẏ he be not praised aboue measure, least standing too much in his owne conceite, he become also obstinate in his owne opinions. I haue knowne many fathers whose great loue towards their sonnes hath bene the cause in time that they loued them not, for when they sæ a sharpe wit in theyr sonne to conceiue, for the desire they haue that he shoulde out-runne his fellowes, they loaden him with continuall exercise, which is the onely cause that he sinketh vnder his burden, and giueth ouer in the plaine fielde. Plantes are nourished with little raine, yet drowned with much: euen so the minde with indifferent labour wareth more perfect, with much studye it is made fruitlesse. We must consider that all our lyfe is deuided into remission and study.

As there is watching, so is there slæpe: as there is warre, so is there peace: as there is Winter, so is there Summer: as there be many working dayes, so is there also many holy-daies: & if I may speak al in one word, easie is the sauce of labour, which is plainly to be sæne, not onely in liuing things, but also in things without lyfe. We vnbend the bow that we may the better bend him, we vnlose the Harpe, that we may the soner tune him, the body is kept in health as well with fasting as eating, the minde healed with ease, as well as with labour: those parents are in minde to be misliked, which commit the whole care of their childe to the custodie of a hireling, neither asking, neither knowing, how their children profit in learning. For if the father were desirous to examine his sonne in that which he hath learned, ẏ master would be more carefull what he did teach. But sæing the father careless what they learne, he is also secure what he teacheth: that notable saying of the

horse-

horſkæper may bée héere applyed, which ſayde, nothing did ſo fat the horſe as the eye of the king. Moreouer I would haue the memory of children continually to bée exerciſed, which is the greateſt furtherance to learning that can bee.

For this cauſe they fained in their olde fables, memory to be the mother of perfection. Children are to be chaſtiſed if they ſhal vſe any filthy or vnſœmly talke, for as Democrates ſaith, the word is the ſhadow of ẏ work: they muſt be curteous in their behauiour, lowly in their ſpeach, not diſdayning theyr cockmates, or refraining their company: they muſt not liue wantonly, neyther ſpeak impudently, neither angry without cauſe, neither quarellous without colour. A yong man being peruerſe in nature & proude in words and manners, gaue Socrates a ſpurne, who béeing moued by his fellowes to giue him an other, if ſayde Socrates an Aſſe had kicked mée, would you alſo haue me to kicke him againe, the greateſt wiſedome in Socrates in compreſſing his anger is worthy great commendation. Architas Tarentine, returning from warre, & finding his ground ouer-growen with weeds, & turned vp with Molles, ſent for his farmour, vnto whom he ſayd, if I were not angry, I would make thée repent thy ill huſbandry. Plato hauing a ſeruant whoſe bliſſe was in filling of his belly, ſeeing him on a time idle and vnhoneſt in behauiour, ſayde, out of my ſight, for I am incenſed with anger.

Although theſe examples bée hard to imitate, yet ſhould euery man doe his endeuour to repreſſe that hot and heady humour which he is by nature ſubiect vnto. To bée ſilent and diſcréete in companye, though many thinke it a thing of no great waight or importaunce, yet is it moſt requiſite for a young man and moſt neceſſary for my Ephœbus. It neuer hath bene hurtfull to any to holde his peace, to ſpeake, damage to many: what ſo is kept in ſilence, is husht, but what ſo euer is

babled

babled out, cannot agayne be recalled. Wée may sée the cunning and curious worke of nature, which hath barred and hedged nothing in so stronglye as the tongue, with two rowes of téeth, and ther-with two lips, besids she hath placed it farre from the heart, that it shoulde not vtter that which the heart had conceiued, this also should cause vs to bee silent, séeinge those that ble much talke, though they speake truely are neuer beléeued. Wine therefore is to be refrained, which is tearmed to be the glasse of the minde, and it is an olde Prouerbe, Whatsoeuer is in the heart of the sober man, is in the mouth of the drunkard. Bias holding his tongue at a feast, was tearmed there of a tatler to be a fole, who sayd, is there any wise man that can holde his tongue amidst the Wine? vnto whome Bias aunswered, there is no fole that can.

A certeine Gentleman héere in Athens, inuited the Kinges Legates to a costly and sumptuous feast, where also he assembled many Philosophers, and talking of diuers matters, both of the common weale and learning, onely Zeno sayd nothing. Then the Ambassadors said, what shall we shew of thée O Zeno to the King. Nothing aunswered hée, but that there is an olde man in Athens that amiddest the pottes coulde holde his peace. Anacharsis supping with Solon, was founde a sléepe, hauing his right hande before his mouth, his left vpon his priuities, wherby was noted that the tongne should be rained with the strongest bridle. Zeno bicause he woulde not be enforced to reueale any thing against his will by torments, bit off his tongue and spit it in the face of the tyrant.

Nowe when children shall by wisedome and dse refraine from ouer-much tatling, let them also be admonished, that when they shall speake, they speake nothing but truth: to lye is a vice most detestable, not to bée suffered in a slaue, much lesse in a sonne. But the greatest

greateſt thing is yet behinde, whether that thoſe are to bée admitted as cockmates with childꝛen which loue them entirely, oꝛ whether they be to bée baniſhed from them.

When as I ſée many fathers moꝛe cruell to theyꝛ childꝛen then carefull of them, which thinke it not neceſſarye to haue thoſe about them, that moſt tender them, then am I halfe as it were in a doubt to giue counſaile. But when I call to my remembꝛaunce, Socrates, Plato, Xenophon, Eſchines, Sæbetes, and all thoſe that ſo much commende the loue of men, whiche haue alſo bꝛought bp many to greate rule, reaſon, and pietie, then I am encouraged to imitate thoſe whoſe excellencie doth warraunt my pꝛecepts to bę perfect. If any ſhall loue the childe foꝛ his comely countenaunce, him would I haue to bée baniſhed as a moſt daungerous and infectious beaſt, if hée ſhall loue him foꝛ his fathers ſake, oꝛ foꝛ his owne good qualyties, him would I haue to bée with him alwayes, as ſuperuiſour of his manners: ſuch hath it bene in times paſt the loue of one Athenean to the other, and of one Lacedemonian to the other.

But hauing layde almoſt ſufficient foꝛ the education of a childe, I will ſpeak two woꝛdes, how he ſhould be trained, when hée groweth in yeares. I cannot but miſlike the Nature of diuerſe Parents which appointe ouerſéers and Tutoꝛs foꝛ their childꝛen in theyꝛ tender age, and ſuffer them when they come to be younge men, to haue the bꝛidle in their owne hande, knowing not that age requireth rather a harde ſnaffle, then a pleaſaunt bit, and is ſoner allured to wickedneſſe then childhode.

Who knoweth not the eſcapes of childꝛen, as they are ſmall, ſo are they ſone amended: either with thꝛeats they are to bée remedyed, oꝛ with fayꝛe pꝛomiſes to bée rewarded. But the ſinnes and faults of young men are

almoſt or altogether intollerable, which giue themſelues to be delicate in theyr dyet, prodicall in theyr expence, vſing dicing, dauncing, dronkenneſſe, deflowring of Virgins, abuſing wiues, committing adultries, and accounting all thinges honeſt, that are moſt deteſtable.

Heere therefore muſt bee vſed a due regard that their luſt may bee repreſſed, theyr ryot abated, theyr courage cooled: for harde it is to ſee a younge man to be maſter of himſelfe, which yeldeth himſelfe as it were a bondeſlaue to fonde and ouerlaſhing affections. Wiſe Parents ought to take good heede, eſpecially at this time, that they frame theyr ſonnes to modeſtie, eyther by threates or by rewards, either by faire promiſes or ſeuere practiſes, either ſhewing the miſeries of thoſe that haue ben ouercome with wildneſſe, or the happineſſe of them that haue conteined themſelues, within the bands of reaſon: theſe two are as it were the enſignes of vertue, the hope of honour, & feare of puiſhment. But chiefly parents muſt cauſe their youths to abandon the ſocietie of thoſe which are noted of euill liuing and lewde behauiour, which Pithagoras ſeemed ſomwhat obſcurely to note in theſe his ſayings.

Firſt, that one ſhould abſteine from the taſte of thoſe things that haue blacke tayles: That is, we muſt not vſe the company of thoſe, whoſe corrupt manners doe as it were make their lyfe blacke. Not to go aboue the ballance, that is, to reuerence Juſtice, neyther for feare or flattery to leane vnto any one parcially. Not to lye in idleneſſe, that is, that ſloth ſhould be abhorred. That we ſhould not ſhake euery man by the hand: That is, we ſhould not cõtract friendſhip with all. Not to weare a ſtraight ring: that is, that we ſhould leade our life, ſo as we neede not fetter it with chaines. Not to bring fire to a ſlaughter: that is, we muſt not prouoke any that is furious with words. Not to eate our heartes: that is,

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that we should not vexe our selues with thoughts, consume our bodyes with sighes, with sobs, or with care to pine our carcasses. To abstein from beanes, that is, not to meddle in ciuile affayres, or businesse of the cõmon weale, for in the olde times the election of Maiestrates was made by the pulling of beanes. Not to putte our meate in Scapio: that is, we should not speake of manners or vertues, to those whose mindes are infected with vice.

Not to retyre when we are come to the ende of our race: that is, when we are at the pointe of death we should not be oppressed with griefe, but willingly yæld to Nature. But I will retourne to my former preceptes: that is, that young men shoulde bee kept from the company of those that are wicked, especiallye from the sight of the flatterer. For I say now as I haue oftẽtimes before saide, that there is no kinde of beast so noysome as the flatterer, nothing that will soner consume both the sonne and the Father, and all honest friends.

When the Father exhorteth the sonne to sobrietye, the flatterer prouoketh him to Wine: when the Father weaneth them to continencie, the flatterer allureth him to lust: when the Father admonisheth them to thrifte, the flatterer haleth them to prodigalytye: when the Father enconrageth them to labour, the flatterer layeth a Cushion vnder his elbowe, to slæpe, bidding them to eate, drinke and to be merrie, for that the lyfe of man is sone gone, and but as a short shadowe, and seeing that wee haue but a while to lyue, who would liue lyke a seruaunt? They saye that nowe their fathers be olde, and doate through age like Saturnus.

Hereoff it commeth, that young men giuing not onely attentiue eare, but ready coyne to flatterers, fall into such misfortune: hereoff it procedeth, that they

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haunt the ſtewes, marry before they be wiſe, and dye before they thriue. Theſe bee the beaſtes which liue by the trenchers of young Gentlemen, and conſume the treaſures of theyr reuenewes, theſe bee they that ſothe young youthes in all their ſayings, that vphold them in al theyr doings, with a yea, or a nay, theſe be they that are at euery becke, at euery nod, free men by Fortune, ſlaues by free will.

Wherefore if there be any fathers that would haue his children nurtured and brought vp in honeſtie, lette him expell theſe Panthers which haue a ſweet ſmell, but a deuouring minde: yet would I not haue parents altogether precile, or to ſeuere in correction, but lette them with mildneſſe forgiue light offences, and remember that they themſelues haue bene young: as the Phiſition by mingling bitter poyſons with ſweete lyquor, bringeth health to the body, ſo the Father with ſharpe rebukes, ſeaſoned with louing lokes, cauſeth a redreſſe and amendement in his childe. But if the Father be thoroughly angry vppon good occaſion, let him not continue his rage, for I had rather he ſhoulde be ſone angry then harde to be pleaſed, for when the ſonne ſhall perceiue that the Father hath conceiued rather a hate then a heate againſt him, hee becommeth deſperate, neither regarding his Fathers ire, neyther his owne duetie.

Some light faultes let them diſſemble as though they knew them not, and ſeeing them, let them not ſeeme to ſee them, and hearing them, lette them not ſeeme to heare. We can eaſily forget the offences of our friendes bee they neuer ſo great, and ſhall wee not forgiue the eſcapes of our children bee they neuer ſo ſmall? Wee beare oftentimes with our ſeruaunts, and ſhall wee not ſometimes with our ſonnes: the fayreſt Jennet is ruled as well with the wande as with the ſpurre, the wildeſt childe is as ſone corrected with a word as with

a weapon. If thy ſonne bée ſo ſtubborne obſtinately to rebell againſt thée, or ſo wilful to perſeuer in his wickednesse, ỳ neither for feare of punishment, neither for hope of reward, he is any way to be reclaymed, then ſéeke out ſome mariage fit for his degrée, which is the ſureſt bond of youth, and the ſtrongeſt chayne to fetter affections that can be found. Yet let his wife be ſuch a one, as is neither much more noble in birth or farre more richer in goods, but according to the wiſe ſaying: chooſe one euery way as nére as may be equall in both: for they that doe deſire great dowries do rather marry themſelues to the wealth then to their wife. But to returne to the matter, it is moſt requiſite that fathers both by their diſcréete counſayle, and alſo their honeſt conuerſation, be an example of imitation to their children, that they ſéeing in their parents, as it were in a glaſſe, the perfection of manners, they may be encouraged by their vpright lyuing to practiſe the lyke pietie. For if a Father rebuke his childe of ſwearing, and he himſelfe a blaſphemor, doth he not ſée that in detecting his ſonnes vice, he alſo noteth his owne? If the father counſaile the ſonne to refraine wine as moſt vnwholſome, and drinke himſelfe immoderately, doth he not as well reproue his own folly as rebuke his ſonnes? Age alway ought to be a mirror for youth, for where olde age is impudent, ther certeinly youth muſt néedes be ſhameleſſe, where the aged haue no reſpect of their honourable and gray hayres, there the young gallants haue lyttle regard of their honeſt behauiour: and in one worde to conclude all, where age is paſt grauitie, there youth is paſt grace. The ſum of all, wherwith I would haue my Ephœbus endued, and how I would haue him inſtructed, ſhall briefely appeare in this following.

Firſt, that he be of honeſt parents, nurſed of his mother, brought vp in ſuch a place as is incorrupt both for the ayre and manners, with ſuch a perſon, as is vnder-

led, of great zeale, of profounde knowledge, of absolute perfection, that be instructed in Philosophy, whereby hée may attaine learning, and haue in all sciences a smack, whereby he may readily dispute of any thing: That his body be kept in his pure strength by honest exercise, his wit and memory by diligent studie.

That he abandon all allurements of vice, and continually encline to vertue, which if it shall, as it maye come to passe, then doe I hope that if ever Platoes common weale shall flourish, that my Ephæbus shall be a citizen, that if Aristotle fined any happy man it will be my childe, if Tully confesse any to be an absolute Orator, it wil be my young youth, I am héere therfore Gentlemen to exhort you, that with all industrie you applye your mindes to the studie of Philosophie, that as you professe your selues students, so you maye be students, that as you disdaine not the name of a scholler, so you will not be found voyd of the duetie of schollers: lette not your mindes be carried away with vaine delights, as with trauayling into far & straunge countries, where you shall sée more wickednesse then learne vertue and wit. Neither with costly attire of the new cut, the Dutch hat, the French hose, the Spanish rapier, the Italian hylt, and I know not what?

Cast not your eyes on the beautie of women, least ye cast away your hearts with folly, let not that fond loue, where-with youth fatteth him-selfe as fatte as a sole, infect you, for as a sinew béeing cut, though it be healed, there will alwayes remayne a scarre, or as fine lynnen stained with blacke yncke, though it be washed neuer so often, will haue an yron mowle: so the minde once mangled or maymed with loue, though it be neuer so well cured with reason, or cooled by wisedome, yet there will appeare a scarre, by the which one maye gesse the minde hath bene pearced, and a blemmish whereby one may iudge the heart hath bene stayned.

Re-

Refraine from dicing, which was the onelye cause that Pyreus was striken to the heart, & from dauncing, which was the meanes that lost Ihon Baptists head: I am not he that will disallow honest recreation, although I detest the abuses.

I speake boldly vnto you, bicause I my selfe knowe you: what Athens hath bene, what Athens is, what Athens shall be, I can gesse. Let not euery Inne & Alehouse in Athens be as it were your chamber, frequent not those ordinarie tables, where either for desire of delycate cates, or the mæting of youthfull companions, ye both spend your money vainely and your time idly: imitate him in life, whom you sæme to honour for his learning, Aristotle, who was neuer sæne in the companye of those that idly bestowed their time.

There is nothing more swifter then Time, nothing more swæter: we haue not as Seneca saith, lyttle Time to lyue, but we læse much, neither haue we a short life by Nature, but we make it shorter by naughtinesse, our lyfe is long if we know how to vse it. Follow Appelles that cunning and wise Painter, which would let no day passe ouer his head, without a lyne, without some labour.

It was pretelye sayde of Hesiodas; Let vs endeauour by reason to excell beastes, sæing beastes by Nature excell men, although strictly taken it be not so, for that man is endewed with a soule, yet taken touching their perfection of sences in theyr kinde, it is most certeine. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour excell man? Doth not the Eagle sæ clærer, the Vulter smell better, the Mowle heare lightlyer? Let vs therefore endeauour to excel in vertue, sæing in qualities of the body we be inferiour to beasts. And hære I am most earnestly to exhort you to modestie in your behauiour, to duetie to your elders, to dilygence in your studies.

I was of late in Italy, where mine eares gloed & my heart was galled to heare the abuses that raigne in Athens: I cannot tell whether those things sprang by the lewd and lying lyppes of the ignorannt, which are alwayes enimies to learning, or by the reports of such as saw them, and sorrowed at them.

It was openly reported of an olde man in Naples, that there was more lyghtnesse in Athens, then in all Italy, more wanton youths of Schollers, then in all Europe besides, more Papists, more Atheists, more sectes, more schismes, then in all the Monarchies in the world, which things although I thinke they be not true, yet can I not but lament that they should be deemed to be true, and I feare me they be not altogether false, ther can no great smoke arise, but there must be some fire, no great report without great suspition.

Frame therefore your lyues to such integritie, your studyes to attaining of such perfection, that neither the might of the strong, neither the mallice of the weake, neither the swift reports of the ignorant, be able to spot, you with dishonestie, or note you of vngodlynesse.

The greatest harme that you can doe vnto the enuious, is to doe well, the greatest corasiue, that you can giue vnto the ignorannt, is to prosper in knowledge, the greatest comfort that you can bestowe on your parents, is to lyue well and learne well, the greatest commoditie that you can yelde vnto your Countrey, is with wisedome to bestowe that tallent, that by grace was giuen you.

And heere I cannot chose but giue you that counsell that an olde man in Naples gaue me most wisely, although I had then neither grace to follow it, neither wil to giue eare to it, desiring you not to reiect it, bicause I did once dispise it. It was thus as I can remember word for word.

Descend into your owne consciences, consider with your

your selues, the great difference betweene staring and starke blinde, wit and wisedome, loue and lust: Bee merry, but with modestie: be sober, but not too sullen: be valyaunt, but not too venterous: let your attyre bee comely, but not too costly: your dyet wholsome, but not excessiue: vse pastime as the word importeth, to passe the time in honest recreation, mistrust no man without cause, neither be ye credulous with-out proofe: be not lyght to follow euery mans opinion, neither obstinate to stand in your owne conceits: serue God, feare God, loue God, and God wil so blesse you, as either your harts can wish, or your friends desire.

This was his graue and godly aduice, whose counsayle I would haue you all to follow, frequent lectures, vse disputations openly, neglect not your priuate studies, let not degrées be giuen for loue but for learning, not for money but for knowledge, and bicause you shall be the better encouraged to follow my counsell, I will bee as it were an example my selfe, desiring you all to imitate me.

Euphues hauing ended his discourse, and finished those precepts which he thought necessary for the instruction of youth, gaue his minde to the continuall studie of Philosophy, insomuch as he became publyke Reader in the Vniuersitie, with such commendation as neuer any before him, in the which he continued for the space of ten yeares, onelye searching out the secrettes of Nature, and the hidden mysteries of Philosophie, and hauing collected into three volumes his lectures, thought for the profit of young schollers to set them forth in print, which if he had done, I would also in this his Anatomie haue inserted, but he altering his determination, fell into this discourse with himselfe.

Why Euphues, art thou so addicted to the studie of the Heathen, that thou hast forgotten thy God in Heauen: shall thy wit be rather employed to the attaining of humaine

maine wiſedome, then diuine knowledge? Is Ariſtotle more dere to thée with his bookes, then Chriſt with his bloud? What comfort canſt thou finde in Philoſophy for thy guiltie conſcience? What hope of the reſurrection? What glad tidings of the Goſpell?

Conſider with thy ſelfe that thou art a Gentleman, yea, and a Gentile, and if thou neglect thy calling thou art worſe then a Iewe. Moſt miſerable is the eſtate of thoſe Gentlemen, which thinke it a blemmiſh to their auncеſtours, and a blot to their owne gentrie, to reade or practiſe Diuinitie. They thinke it now ſufficient for their felicitie, to ryde wel vpon a great horſe, to hawke, to hunt, to haue a ſmacke in Philoſophie, neither thinking of the beginning of wiſdome, neither the ende, which is Chriſt: onely they accompt Diuinitie moſt contemptible, which is, and ought to be moſt notable. With-out this, there is no Lawyer be he neuer ſo eloquent, no Phiſition be he neuer ſo excellent, no Philoſopher be he neuer ſo learned, no King, no Keyſar, be he neuer ſo royall in birth, ſo polytique in peace, ſo expert in warre, ſo valyaunt in proweſſe, but he is to be deteſted and abhorred.

Farewell therefore the fine and filed phraſes of Cicero, the pleaſant Eligues of Ouid, the deapth and profound knowledge of Ariſtotle. Farewell Rhetoricke, farewell Philoſophy, farewell all learning which is not ſprong from the bowells of the holy Bible.

In this learning ſhall we finde milke for the weake, and marrow for the ſtrong, in this ſhall we ſée howe the ignoraunt may be inſtructed, the obſtinate confuted, the penitent comforted, the wicked puniſhed, the godly preſerued. Oh I would Gentlemen would ſometimes ſequeſter themſelues from their owne delyghts, and employ their wits in ſearching theſe heauenly and diuine myſteries. It is common, yea, and lamentable to ſée that if a young youth haue the gifts of Nature, as a ſharpe

wit,

wit, or of Fortune, as sufficient wealth to maintaine them, he employeth the one in the vayne inuentions of loue, the other in the vile bravery of pride: the one in the passions of his minde and praises of his Ladye, the other in furnishing of his body and furthering of his lust. Hereoff it commeth that such vayne ditties, such idle sonnets, such enticing songs, are set forth to the gaze of the world, and griefe of the godly. I my selfe, know none so ill as my selfe, who in times past haue bene so superstitiously addicted, that I thought no Heauen to the Paradise of loue, no Angel to be compared to my Lady but as repentaunce hath caused me to leaue and loath such vayne delights, so wisedome hath opened vnto me, the perfect gate to eternall lyfe.

Besides this I my selfe haue thought that in Diuinitie ther could be no eloquence, which I might imitate, no pleasant inuention, which I might follow, no delicate phrase that might delyght me, but now I sæ, that in the sacred knowledge of Gods will, the onely eloquence, the true & perfect phrase, ỹ testimony of saluatiõ doth abide, & séeing without this, all learning is ignorance, all wisdome méere folly, al wit plaine bluntnes, al Iustice, iniquitie, all eloquence barbarisme, all beautie deformitie. I will spend all the remaynder of my lyfe in studying the olde Testament, wherein is prefigured the comming of my Sauiour, and the newe Testament, wherein my Christ doth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast euery good Christian into a shiuering ague to remember his anguish, whose sweating of water and blonde should cause euerye deuout and zealous Catholyque to shed teares of repentaunce, in remembraunce of his torments.

Euphues hauing discoursed this with him selfe, did immediately abandon all light company, all the disputations in Schooles, all Philosophy, and gaue him-selfe to

the touchstone of holinesse in diuinitie, accompting all other things as most vile and contemptible.

¶Euphues to the Gentlemen Schollers in Athens.

The Merchaunt that trauaileth for gaine, the Husband-man that toyleth for increase, the Lawyer that pleadeth for gold, the Crafts man that seeketh to lyue by his labour, all these after they haue fatted themselues with sufficient, either take their ease, or lesse paine then they were accustomed. Hippomanes ceased to runne, when he had gotten the goale. Hercules to labour when he had obteined the victory. Mercurie to pipe when he had cast Argus in a slumber. Euery action hath his ende, and then we leaue to sweate when we haue found ỹ sweet. The Ant though she toyle in Summer, yet in Winter she leaueth to trauayle. The Bee though she delyght to sucke the fayre floure, yet is she at last cloyed with the Honny. The Spider that weaueth the finest threede, ceaseth at ỹ last when she hath finished hir webbe. But in the action and studie of the minde (Gentlemen) it is farre otherwise, for he that tasteth the sweete of learning, endureth all the sower of labour. He that seeketh the depth of knowledge, is as it were in a Laborinth, in the which the farther he goeth, the farther he is from the ende: or lyke the birde in the lyme-bush, which the more she striueth to get out, the faster she sticketh in.

And certeinly it may be sayd of learning, as it was fained of Nectar the drinke of the Gods, the which the more it was dronke, the more it woulde ouer-flowe the brim of the Cup, neither is it farre vnlyke the stone that groweth in the riuer of Caria, the which the more it is cut, the more it encreaseth.

And

And it fareth with him that followeth it, as with him that hath the dropſie, who the more he drinketh the more he thirſteth. Therefore in my minde the ſtudent is at leſſe eaſe then the Are that draweth, or the Aſſe that carieth his burthen, who neither at the bord when others eate is voide of labour, neither in his bed when others ſléepe is voide of meditation. But as in manury crafts, though they be al good, yet that is accounted moſt noble that is moſt neceſſary, ſo in the actions and ſtudyes of the minde, although they be all worthy, yet that deſerueth greateſt praiſe, which bringeth greateſt profit. And ſo we cõmonly do make beſt account of that which doth vs moſt good. Wée eſtéeme better of the Phiſition that miniſtreth the potion, thẽ of the Apothecarie that ſelleth the drugs How much more ought we with all dilligẽce, ſtudie, and induſtry, to ſpende our ſhort pilgrimage in the ſéeking out of our ſaluation. Vaine is Philoſophie, vaine is Phiſicke, vaine is Lawe, vaine is all learning without the taſt of diuine knowledge. I was determined to write notes of Philoſophie, which had ben to féed you fat with folly, yet that I might ſéeme neither idle, neither you euill imployed, I haue héere ſet downe a briefe diſcourſe which of late I haue had wᵭ an heretick which kept me from idleneſſe, and may if you reade it deterre you frõ hereſie. It was with an Atheyſt, a man in my opinion monſtrous, yet tractable to bée perſwaded. By this ſhall you ſée the abſurd dotage of him that thinketh there is no GOD, or an vnſufficient God, yet héere ſhall you finde the ſumme of fayth which iuſtifieth onely in Chriſt, the weakneſſe of the lawe, the ſtrength of the goſpell, and the knowledge of Gods wil. Héere ſhall yée finde hope if you be in diſpayre, comfort if you bée diſtreſſed, if you thirſt, drinke, meat if ye hunger, if ye feare Moſes, who ſayth without you fulfill the lawe you ſhall periſhe: Beholde Chriſt which ſayeth, I haue ouercommen the lawe. And that in theſe deſperate

dayes wherin ſo many ſects are ſowen, and in the wayning of the worlde, wherein ſo many falſe Chriſts are come, you might haue a certeintie of your ſaluation. I meane to ſet downe the touch-ſtone where-vnto euery one ought to truſt, and by the which euery one ſhould try himſelfe, which if you follow, I doubt not, but that as you haue proued learned Philoſophers, you will alſo procæde excellent diuines, which God graunt.

(.˙.)

EVPHVES AND ATHEOS.

ATHEOS. I am gladde Euphues that I haue found thee at leasure, partly that wée might bée merry, and partly that I might bée perswaded in a thing that much troubled my conscience. It is concerning GOD. There be many that are of this minde, that there is a GOD whom they tearme the creator of all things, a God whom they call the sonne, the redéemer of the worlde, a God whome they name the holy Ghost the worker of all things, the comforter, the spirite, and yet are they of this opinion also, that they bée but one God, coequall in power, coeternall, incomprehensible, and yet a Trinitie in person. I for my part although I am not so credulous to beléeue their curious opinions, yet am I desirous to heare the reasons that should driue them into such sonde and franticke imaginations. For as I know nothing to bee so absurde which some of the Philosophers haue not defended, so thinke I nothing so erronious which some of our Catholikes haue not mainteyned. If there were, as diuerse dreame, a God that woulde reuenge the oppression of the widdowes and fatherlesse, that woulde reward the zeale of the mercifull, pittie the poore, and pardon the penitent, then woulde the people eyther

stand

ſtand in greater awe, and owe more loue towards their GOD. I remembr Tully diſputing of the nature of Gods, bringeth Dioniſius as a ſcoffer of ſuch vaine and deuiſed Deities, who ſéeing Aeſculapius with a long beарde of golde, and Appollo his Father beardleſſe, played the Barber and ſhaued it from him, ſaying, it was not decent that the ſonne ſhould haue a beарde and the Father none. Séeing alſo Iupiter with an ornament of golde, toke it from him ieſting thus, in Summer this array is to heauie, in Winter to colde, héere I leaue one of wollen, both warme for the colde and lyghter for the heate. Hé comming alſo into the Temple, where certeyne of the Gods with golden gifts ſtretched out their handes, toke them all away, saying: Who will be ſo madde, as to refuſe things ſo gentled offered.

Doeſt thou not ſée Euphues what ſmall accompt be made of their Gods, for at laſt the ſayling into his coūtrey with a proſperous winde, hé laughing, sayde, loe ſée you not my Makers, howe well the Gods reward our ſacriledge. I coulde rehearſe infinite opinions of excellent men, who in this pointe holde on my ſide, but eſpecially Pitagoras. And in my iudgement, if there bée any GOD, it is the worlde wherein wé liue, that is the onely God, what canne wé beholde more noble then the worlde, more fayre, more beautifull, more glorious? what more maieſticall to the ſight, or more conſtant in ſubſtance? But this by ỹ way Euphues, I haue greater & more forcible arguments to confirme my opinion, and to confute the errours of thoſe that imagine that there is a God. But firſt I would gladly heare thée ſhape an aunſwere to that which I haue ſaid, for well I know that thou art not onely one of thoſe which beléeue that there is a God, but of them alſo which are ſo preciſe in honouring him, that they bé ſcarce wiſe in helping themſelues.

Euphues

Euphues. If my hope (Atheos) were not better to conuert thée, then my happe was hære to conferre with thée, my heart woulde breake for griefe, which beginneth freshly to blæde for sorowe, thou hast stroken me into such a shieuering and colde terror at the rehearsing of this thy monstrous opinion, that I loke euery minute when the grounde should open to swallow thée vp, and that God which thou knowest not, should with thunder from heauen, strike thée to hell. Was there euer Barbarian so senceleſſe, euer miscreant so barbarous, that did not acknowledge a liuing and euerlasting Iehouah? I cannot but tremble at the remembraunce of his Maiestie, and dost thou make it a mockerie? O iniquitie of times, O corruption of manners, O blasphemie against the heauens. The Heathen man sayth, yea, that Tully, whom thou thy selfe alleadgest, that there is no nation so barbarous, no kinde of people so sauage, in whom resteth not this perswasion, that there is a God, and euen they that in other parts of theyr lyfe, sæme very little to differ from brute beasts, doe continually kæpe a certeine sæde of Religion, so throughly hath this common principle possessed al mens mindes, and so fast it sticketh in all mens bowells. Yea, Idolatrye it selfe is sufficient proofe of this perswasion, for we sæ howe willingly man abaseth himselfe to honour other creatures, to doe homage to stocks, to go on pilgrimage to Images, if therefore man rather then hée would haue no God, do worship a stone: how much more art thou duller then a stone, which goest against the opinion of all men.

Plato a Philosopher woulde often saye, there is one whom we may call God omnipotent, glorious, immortall, vnto whose similitude we that crœpe hëere on the earth haue our soules framed, what can be sayd more of a Heathen, yea, what more of a Christian? Aristotle when he coulde not finde out by the secrecie

of Nature, the cause of the ebbing and flowing of the Sea, cryed out with a loude voyce. O thing of things haue mercie vpon me.

Cleanthes alledged foure causes, which might induce man to acknowledge a God, the first by the fore-seinge of things to come, the second, by the infinite commodities which we daily reape, as by the temperature of the ayre, the fatnesse of the earth, the fruitfulnesse of trées, plants, & hearbs, the abundance of all things that may either serue, for the necessitie of many, or the superfluitie of a few, the third, by the terror that the minde of man is stroken into, by lightnings, thunderings, tempests, hailes, Snowe, earth-quakes, pestilence, by the straunge and terrible sights, which cause vs to tremble, as the rayning of bloud, the firie impressions in the Element, the ouerflowing of flouds in the earth, the prodigious shapes and vnnatural formes of men, of beasts, of birdes, of fishes, of all creatures, the appearing of blasing Comets, which euer prognosticate some straũge mutation, the sight of two Sunnes, which happened in the Consulshippe of Tuditanus and Aquilius, with these things mortal men beeing afrighted, are enforced to acknowledge an immortall and omnipotent God. The fourth, by the equalitie in mouing in the heauen, the course of the Sunne, the order of the starres, the beautifulnesse of the Element, the sight whereoff might sufficiently induce vs to beleeue they proceed not by chance, by nature, or destinie, but by the eternall and diuine purpose of some omnipotent Deitie. Heereoff it came that when the Philosophers could giue no reason by nature, they would say ther is one aboue Nature, an other would cal him the first mouer, an other the ayder of nature, and so forth.

But why goe I about in a thing so manifest to vse proues so manifolde: If thou denie the truth, who can proue it, if thou denie that blacke is blacke, who can by

reason

reaſon repꝛoue thée, when thou oppoſeſt thy ſelfe againſt reaſon, thou knoweſt that manifeſt truthes are not to be pꝛoued but beléeued, and that hée that denyeth the pꝛinciples of any Arte, is not to be confuted by arguments, but to be left to his owne follye. But I haue a better opinion of thée, and therfoꝛe I meane not to trifle with Philoſophie, but to tꝛye this by the touch-ſtone of the Scriptures. Wée reade in the ſecond of Exodus, that when Moſes deſiꝛed of GOD to knowe what he ſhold name him to ẏ chilozē of Iſrael: hée anſwered, thou ſhalt ſay, I am that I am. Againe, he that is hath ſent me vnto you. The Loꝛde euen your God, he is God in the heauen aboue, and in the earth beneath. I am the firſt, and the laſt I am. I am the Loꝛde, and there is none other beſides mée. Againe, I am the Loꝛd, and ther is none other. I haue created the lyght, and made darkneſſe, making peace, and framing euill. If thou deſire to vnderſtand what God is, thou ſhalt heare, he is euen a conſuming fire, the Loꝛde of reuenge, the God of iudgment, the liuing God, the ſearcher of the reynes, he that made all thinges of nothing, Alpha, and Omega, the beginning, and yet without beginning: the ende, and yet euerlaſting. One at whoſe bꝛeath the mountaines ſhall ſhake, whoſe ſeate is the loftie Cherubins, whoſe fote-ſtoole is the earth. Inuiſible, yet ſéeing all thinges, a iealous God, a louing God, miraculous in all points, in no part monſtrous.

Beſides this, thou ſhalt wel vnderſtand that hée is ſuch a God as will puniſh him whoſoeuer he be that blaſphemth his name, foꝛ holy is ẏ Loꝛd. It is wꝛitten, bꝛing out ẏ blaſphemer without the tents, & let al thoſe ẏ heard him, lay their hands vpon his head, & let all the people ſtone him. He ẏ blaſphemeth the name of ẏ Loꝛd, ſhall dye the death. Such a iealous god, that whoſoeuer cõmitteth Idolatry with ſtraunge gods, he wil ſtrike wt terrible plagues. Turne not to Idols, neither make gods

with handes, I am the Lord your G O D. Thou shalt make no Image which the Lorde thy God abhorreth. Thou shalt haue no newe God, neither worshippe any straunge Idoll. For all the Gods of the Gentiles are diuells.

My sonnes kéepe your selues from Images, the worshipping of Idolls is the cause of all euill, the beginning and the ende. Cursed be that man that engraueth any Images, it is an abhomination before the Lorde. They shall be confounded that worshippe grauen Images, or glorie in Idolls. I will not giue my glory to an other, nor my praise to grauen Images.

If all these testimonies of the Scriptures cannot make thée to acknowledge a liuing God, harken what they say of such as be altogether incredulous. Euerye vnbeléeuer shall dye in his incredulitie. Wo be to those that be lose in heart, they beléeue there is no God, and therefore they shall not be protected of him. The wrath of the Lord shall kindle against an vnbeléeuing Nation. If ye beléeue not, ye shall not endure. He that beléeueth shall not be dampned. He that beléeueth not is iudged already. The portion of the vnbeléeuers, shall be in the lake that burneth with fire and brimstone, which is the second death.

If thou féele in thy selfe Atheos, any sparke of grace, pray vnto the Lord and he will cause it to flame, if thou haue no féeling of faith, yet pray, and the Lord will giue abundaunce, for as he is a terrible God, whose voice is like the rushing of many waters, so is he a mercifull God, whose wordes are as soft as Dyle. Though hée breath fire out of his nostrells against sinners, yet is hée milde to those that aske forgiuenesse. But if thou be obstinate, that séeing thou wilt not sée, and knowing thou wilt not acknowledge, then shall thy heart be hardened with Pharao, and grace shall be taken away from thée with Saul.

Thus

Thus ſaith the Lord, who ſo beléeueth not ſhall periſh, heauen and earth ſhall paſſe, but the worde of the Lord ſhall endure for euer.

Submit thy ſelfe before the throne of his Maieſtie, and his mercie ſhall ſaue thée. Honour the Lord, and it ſhall be well with thée. Beſides him feare no ſtraunge God. Honour the Lord with all thy ſoule. Offer vnto God the ſacrifice of praiſe. Be not lyke the Hipocrites, which honour God with their lyppes, but be farre from him with their hearts, neither lyke the fole, which ſaith in his heart there is no God.

But if thou wilt ſtill perſeuer in thine obſtinacie, thine ende ſhall be worſe then thy beginning, the Lord, yea thy Sauiour, ſhall come to be thy Iudge, when thou ſhalt behold him come in glory, with milions of Angells and Archangells, when thou ſhalt ſée him appeare in thundrings and lyghtnings, and flaſhings of fire, when the mountaines ſhall melt, and the heauens be wrapped vp lyke a ſcrowle, when all the earth ſhal tremble, with what face wilt thou beholde his glorye, that denieſt his Godhead? How canſt thou abide his preſence that beléeueſt not his eſſence? What hope canſt thou haue to bée ſaued, which diddeſt neuer acknowledge anye to bée thy Sauiour? Then ſhall it be ſayd to thée, and to all thoſe of thy ſect, (vnleſſe you repent.) Depart all ye workers of iniquitie, there ſhall be wéeping and gnaſhing of téeth. When you ſhall ſée Abraham, Iſaacke and Iacob, and all the Prophets in the kingdome of God, and ye to be thruſt out: You ſhall conceiue heate and bring forth wode, your owne conſciences ſhall conſume you lyke fire.

Héere doſt thou ſée Atheos the threatenings againſt vnbeléeuers, & the puniſhment prepared for miſcreants. What better or ſounder proofe canſt thou haue that ther is a God, then thine owne conſcience, which is vnto thée a thouſand witneſſes? Conſider with thy ſelfe that thy

ſoule is immortall, made to the image of the Almightie God: be not curious to enquire of God, but carefull to beléeue, neither be thou deſperate if thou ſée thy ſinnes abound, but faithfull to obtaine mercie, for the Lord will ſaue thée bicauſe it is his pleaſure. Search therefore the Scriptures, for they teſtifie of him.

Atheos. Truly Euphues you haue ſayde ſome-what, but you goe about contrary to the cuſtomes of ſchooles, which me thinkes you ſhould dilygently obſerue, béeing a profeſſed Philoſopher: for when I demaund by what reaſon men are induced to acknowledge a God, you confirme it by courſe of Scripture, as who ſhoulde ſay there were not a relation betwéene God and the Scripture, bicauſe as the olde Fathers define, with-out Scripture there were no God, no Scripture without a God. Whoſoeuer therfore denieth a Godhead, denyeth alſo the Scriptures which teſtifie of him. This is in my opinion, abſurdum per abſurdius, to proue one abſurditie by an other.

If thou canſt as ſubſtantiallye by reaſon proue thy authoritie of Scriptures to bée true, as thou haſt proued by Scriptures there is a God, then will I willyngly with thée both beléeue the Scriptures, and worſhippe thy GOD. I haue heard that Antiochus commaunded all the copyes of the Teſtament to be burnt, from whence therefore haue we theſe newe Bookes, I thinke thou wilt not ſaye by Reuelation, therefore goe forward.

Euphues. I haue read of the milke of a Tygreſſe, that the more ſalt there is throwen into it, the freſher it is, and it may be that thou haſt either eaten of that milke, or that thou art the whelpe of that monſter, for the more reaſons that are beate into thy head, the more vnreaſonable thou ſéemeſt to bée, the greater my authorities are, the leſſer is thy beliefe. As touching the authoritie of Scriptures, although there bée manye argumentes

which

which doe proue, yea and inforce the wicked to confesse that the Scriptures came from God, yet by none other meane then by the secret testimonye of the holy Ghost, our hearts are truely perswaded, that it is God which speaketh in the Law, in the Prophets, in the Gospell, the orderly disposition of the wisedome of God, the doctrine sauoring nothing of earthlynesse, the godly agréement of all parts among them-selues, and especially the baisenes of contemptible words vttering the high misteries of the heauenly kingdome, are second helpes to establysh the Scriptures.

Moreouer the antiquitie of the Scripture, where as the bookes of other Religions are later then the bookes of Moses, which yet doth not him-selfe inuent a newe God, but setteth forth to the Israelites the God of their Fathers. Where-as Moses doeth not hyde the shame of Leuy his Father, nor the mourning of Aaron his brother, and of Mary his sister, nor doth aduaunce his owne children: The same are argumentes that in his booke is nothing fained by man. Also the miracles ỳ happened as wel at the publishing of the Law, as in all the rest of time are infallible prowfes that the Scriptures procéeded from the mouth of God. Also where as Moses speaking in the person of Iacob, assigneth gouernment to the Tribe of Iuda, and where he telleth before of the calling of the gentiles, wherof the one came to passe foure hundreth yeares after, the other almost two thousand yeres, these are arguments that it is God himself that speaketh in the bookes of Moses.

Where-as Esay telleth before of the captiuitie of the Iewes and their restoring by Cyrus (which was borne an hundreth years after the death of Esay) and wher-as Ieremie before the people were ledde awaye, appoynteth their exile to continue three-score and ten yeares. Wher-as Ieremy and Ezechiel being farre distaunt in places the one from the other, doe agrée in all their sayings.

Where

Where Daniell telleth of things to come fyre hundreth yeares after. These are most certein prowes to establish the authoritie of the bookes of the Prophets, the simplicitie of the speach of the first three Euangelists, conteyning heauenly mysteries, the prayse of Ihon, thundering from on high with waighty sentences, the heauenly maiestie shining in the writings of Peter and Paule, the sodaine calling of Mathew from the receipt of custome, the callyng of Peter and Ihon from the fisher boates to the preachyng of the Gospell, the conuersion and callyng of Paule being an enimy to the Apostleship, are signes of the holy Ghost speaking in them. The consent of so many ages, of so sundry nations, and of so diuers mindes, in embracing the Scriptures, and the rare godlinesse of some, ought to establish the authoritie there-off amongst vs. Also the bloud of so many Martirs which for the confession theroff haue suffered death with a constant and sober zeale, are vndoubted testimonies of the trueth and authoritie of the Scriptures.

The myracles that Moses recounted, are sufficient to perswade vs that God yea the God of hoastes, sette downe the Scriptures. For this that he was caryed in a cloud vp into the mountaine: that there euen vntil the fortith day, he continued without the companye of men. That in the very publyshing of the Lawe, his face did shine as it were beset with the Sunne beames, that lyghtening flashed round about, that thunder and noises were each wher heard in the aire, that a Trumpet sownded being not sownded with any mouth of mã. That the entrie of ỳ Tabernucle by a clowd set betwæn, was kept from the sight of the people, that his authoritie was so miraculously reuenged with the horrible destruction of Chorah, Dathan and Abiron, and all that wicked faction, that the Rocke stroken with a Rodde, did by and by poure forth a Riuer, that at his prayer it rayned Manna from Heauen.

Did

Did not God hærein commend him from heauen as an vndoubted Prophet?

Now as touching the tyranny of Antiochus, which commaunded all the bookes to be burned, hære-in Gods ſingular prouidence is ſæne, which hath alwayes kept his word, both from the mightie, that they could not extinguiſh the ſame, & from the malitious, that they could neuer diminiſh it. Ther were diuers copyes, which God of his great goodneſſe, had kept from the bloodye proclamation of Antiochus, and by and by followed the tranſlating of them into Greeke, that they might be publiſhed vnto the whole world. The Hebrew tongue lay not only vnekæmed, but almoſt vnknowen, and ſurely had it not bene Gods will to haue his Religion prouided for, it had altogether periſhed.

Thou ſæſt Atheos, how the Scriptures come from the mouth of God, and are written by the finger of the holy Ghoſt, in the conſciences of the faithfull. But if thou be ſo curious to aſke other queſtions, or ſo quarrellous to ſtriue againſt the truth, I muſt aunſwere thee, as an olde father aunſwered a young fole, which nædes would know, what God did before hee made Heauen, to whom he ſayd, Hell, for ſuch curious inquiſitours of Gods ſecrets, whoſe wiſedome is not to be comprehended, for who is he that can meaſure the winde, or waye the fire, or attaine vnto the vnſearchable iudgements of the Lord.

Beſides this, where the Holy Ghoſt hath ceaſed to ſet downe, there ought we to ceaſe to enquire, ſæing wee haue the ſufficiencie of our ſaluation conteyned in holy Scripture. It were an abſurditie in ſchooles if one bæing vrged with a place in Ariſtotle, coulde finde none other ſhift to auoyd a blanke, then in doubting whether Ariſtotle ſpake ſuch words or no. Shall it then be tolleroble to deny the Scriptures hauing no other colour to auoyd an inconuenience, but by doubting whether they

proceede from the holy Ghoſt: But that ſuch doubts ariſe among many in our age, the reaſon is, their little faith, not the inſufficient proofe of the cauſe.

Thou maiſt as well demaund, how I proue white to be white, or blacke blacke, and why it ſhould be called white rather then græne. Such groſe queſtions, are to be aunſwered with ſlender reaſons, and ſuch idle heads, ſhould be ſcofft with adle aunſweres. He that hath no motion of God in his minde, no fælyng of the ſpirite, no taſte of heauenly things, no remorce in conſcience, no ſparke of zeale, is rather to be confounded by tormentes then reaſons, for it is an euident and infallible ſigne, that the holy Ghoſt hath not ſealed his conſcience, where-by he might crye, Abba Father, I could alleadge Scripture to proue that the godly ſhould refraine from the companey of the wicked, which although thou wilt not beleeue, yet will it condempne thee. Saint Paul ſaith, I deſire you brethren, that you abſteine from the companye of thoſe that walke inordinately. Againe, My ſonne, if ſinners ſhall flatter thee, giue no eare vnto them, flye from the euill, and euills ſhall flye from thee.

And ſurely were it not to confute thy deteſtable hereſie, and bring thee if it might bee, to ſome taſte of the holy Ghoſt, I woulde abandon all place of thy abode, for I thinke the grounde accurſed, where-on thou ſtandeſt: Thy opinions are ſo monſtrous, that I can-not tell whether thou wilt caſt a doubt alſo, whether thou haue a ſoule or no, which if thou doe, I meane not to waſt winde in proning that, which thine infidelytie wil not permit thee to beleue, for if thou haſt as yet felt no taſt of the ſpirite working in thee, then ſure I am, that to proue the immortalitie of the ſoule wer boteleſſe, if thou haue a ſecret fælyng then it were nædeleſſe. And God graunt thee that glowing and ſting in conſcience, that thy ſoule may witneſſe to thy ſelfe that there is a lyuing God, and thy heart ſhed drops of blood as a token

of

of repentaunce, in that thou hast denyed that God, and so I commit thee to God, and that which I cannot do with anye perswasion, I will not leaue to attempt with my prayer.

Atheos. Nay staye a while good Euphues, and leaue not him perplexed with feare, whome thou maist make perfect by faith: for now I am brought into such a double and doubtfull distresse, that I knowe not how to tourne, if I beleeue not the Scriptures, then shall I bee damned for vnbeliefe, if I beleeue them, then shall I bee confounded for my wicked life. I know the whole course of the Bible, which if I should beleeue, then must I also beleeue that I am an abiect. For thus sayth Heli to his sonnes. If man sinne against man, God can forgiue it, if against GOD, who shall intreat for him? He that sinneth is of the diuell, the reward of sinne is death, thou shalt not suffer the wicked to lyue: take all ỹ Princes of the people & hang them vp against the Sun on Iybbets, that my anger may be tourned from Israel: these sayings of holy Scripture, cause me to tremble and shake in euery sinew.

Againe, this saith the holy Bible, now shall the scourge fall vppon thee for thou hast sinned, beholde I set a curse before you to daye, if you shall not hearken to the commaundements of the Lord, all they that haue forsaken the Lorde shall be confounded. Furthermore where threats are poured out against sinners, my hart bleedeth in my belly to remember them.

I will come vnto you in iudgement saith the Lord, and I will be a swift and a seuere witnesse, offenders, adulterers, and those that haue committed periury, and reteined the dueties of hirelyngs, oppressed ỹ widdowes, misused the straunger, and those that haue not feared me the Lord of hoasts. Out of his mouth shall come a two edged sword.

Behold I come quickly, & bring my reward with me,

which is to yéld euery one according to his deserts.

Great is the daye of the Lord and terrible, and who is he that can abide him? What then shall I then doe when the Lord shall arise to iudge, and when he shall demaund what shall I aunswere? Besides this, ỹ names that in holy Scripture are attributed to God, bring a terror to my guiltie conscience. He is said to be a terrible God, a God of reuenge, whose voyce is lyke the thunder, whose breath maketh all the corners of the Earth to shake and tremble.

These things Euphues, testifie vnto my conscience, that if there be a God, he is the God of the righteous, and one that will confound the wicked. Whether therefore shall I goe, or who may auoyde the daye of vengeaunce to come? If I goe to heauen, that is his seate: if into the earth that is his foot-stoole: if into the depth, ther he is also? Who can shrowd him-selfe from the face of the Lord, or where can one hide him that the Lord cannot finde him? His words are lyke fire, and the people lyke drye woode, and shall be consumed?

Euphues. Although I cannot but reioyce to heare thée acknowledge a God, yet must I néedes lament to sée thée so much distrust him. The diuell that roaring Lyon, séeing his pray to be taken out of his iawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much lyke vnto the deceiptfull Phisition, which recounteth all things ỹ may endomage his Patient, neuer tellyng anye thing that may recure him.

Lette not thy conscience bée agrieued, but with a patient heart renounce all thy former iniquities, and thou shalt receiue eternall lyfe. Assure thy selfe, that as GOD is a Lorde, so he is a Father, as Christ is a Iudge, so he is a Sauiour: as there is a Law, so there is a Gospell. Though GOD haue leaden handes, which when they strike, pay home, yet hath

he

he leaden fæte, which are as slow to ouertake a sinner. Hére therefore the great comfort flowing in euerye leafe and line of the Scripture, if thou bæ penitent. I my selfe am euen hé which doth blotte out his transgressions, & that for mine owne sake, and I will not be mindfull of thy sinnes. Beholde the Lordes hande is not shortened that it cannot saue, neither his care heauie that it cannot heare. If your sinnes were as Crimosin, they shall bæ made whiter then Snowe, and though they were as redde as Scarlet, they shall bæ made lyke white Woll. If wæ confesse our offences, he is faithfull and iust, so that hæ will forgiue vs our sinnes, GOD hath not appointed vs vnto wrath, but vnto saluation, by the meanes of our Lorde Jesus Christ, the earth is filled with the mercye of the Lord. It is not ỹ wil of your father which is in Heauen that any one of the little ones shoulde perish. GOD is rich in mercie, I will not the death of a sinner sayth the Lorde God, returne and liue. The sonne of man came not to distroye, but to saue. God hath mercie on all, bicause hæ can doe all. God is mercifull, long suffering, and of much mercye. If the wicked man shall repent of his wickednesse which hæ hath commited, and kæpe my commaundementes, dwing iustice and iudgement, hæ shall liue the lyfe, and shall not dye. If I shall saye vnto the sinner, thou shalt dye the death, yet if hæ repent and doe iustice hæ shall not dye. Call to thy minde the greatest goodnesse of GOD in creating thé, his singuler loue in giuing his sonne for thæ. So GOD loued the worlde that hæ gaue his onelye begotten sonne, that who-so-euer beléeued in him might not perish, but haue euerlasting lyfe.

God hath not sent his sonne to iudge the world, but that the worlde might be saued by him. Can the Mother (sayth the Prophet) forgette the childe of hir wombe, and though shæ bæ vnnaturall, yet will I

not be vnmindfull of thée. There ſhall be more ioye in heauen for the repentaunce of one ſinner, then for nine-tie and nine iuſt perſons. I came not ſayth Chriſt, to call the righteous, but ſinners to repentaunce. If anye man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt, the righteous, hée is the propitiation for our ſinnes, and not for our ſinnes onely, but for the ſinnes of the whole world. I write vnto you little children bi-cauſe your ſinnes be forgiuen for his names ſake. Doth not Chriſt ſay, that whatſoeuer we ſhall aſke the father in his name we ſhall obtaine: Doth not God ſay: This is my beloued ſonne in whom I am well pleaſed, heare him.

I haue read of Themiſtocles which hauing offended Philip the king of Macedonia, & could no way appeaſe his anger, méeting his younge ſonne Alexander, toke him in his armes and metts Philip in the face: Philip ſéeing the ſmiling countenaunce of the childe was wel pleaſed with Themiſtocles. Euen ſo if through thy ma-nifolde ſinnes and haynous offences thou prouoke the heauie diſpleaſure of thy God, inſomuch as thou ſhalt tremble for horror, take his onely begotten and wel-beloued ſonne Ieſus in thine armes, and then hée nei-ther can or will be angrye with thée. If thou haue de-nyed thy God, yet if thou go out with Peter and wéepe bitterly, God will not denie thée. Though with the pro-digall ſonne thou wallowe in thine owne wilfulneſſe, yet if thou retourne agayne ſorrowfull, thou ſhalt bée receiued. If thou be a grieuous offender, yet if thou come vnto Chriſt with the woman in Luke, and waſh his féete with thy teares, thou ſhalt obteine remiſſion. Conſider with thy ſelfe the greate loue of Chriſt, and the bitter torments that he endured for thy ſake, which was enforced through the horror of death to crye with a loude voyce, Eloi, Eloi, lamaſabathani. My God, my God, why haſt thou forſaken mé, and with a groning

ſpirite

ſpirite to ſay, my ſoule is heauie euen vnto the death, tarrie héere and watch: and againe, Father if it be poſſible, let this cup paſſe from mée. Remember howe hée was crowned with thornes, crucified w̄ thæues, ſcourged and hanged for thy ſaluation, how hée ſweate water and bloud for thy remiſſion, how he endured euen ẏ torments of the damned ſpirites for thy redemption, howe he ouercame death that thou ſhouldeſt not dye, how hée conquered the Diuell that thou mighteſt not be dampned.

When thou ſhalt record what he hath done to purchaſe thy frædome, how canſt thou dread bondage? When thou ſhalt beholde the agonies and anguiſhe of minde that he ſuffered for thy ſake, howe canſt thou doubt of the releaſe of thy ſoule? When thy Sauiour ſhall be thy Iudge, why ſhouldſt thou tremble to heare of iudgement? When thou haſt a continuall Mediator with God the Father, howe canſt thou diſtruſt of his fauour?

Turne therefore vnto Chriſt with a willing heart & a wailing minde for thy offences, who hath promiſed that at what time ſoeuer a ſinner repenteth him of his ſinnes, he ſhalbe forgiuen, who calleth all thoſe that are heauie laden, that they might be refreſhed, who is ẏ dore to them that knock, the way to them that ſéeke ẏ truth, the rocke, the corner ſtone, the fulneſſe of time, it is hée that can and will poure Oyle into thy woundes. Who abſolued Mary Magdalen from hir ſinnes but Chriſt? Who forgaue the théefe his robbery and manſlaughter but Chriſt? Who made Mathew the Publican and tolgatherer an Apoſtle and Preacher but Chriſt? Who is that good Sheapheard that fetcheth home the ſtray ſhéepe ſo louingly vpon his ſhoulders but Chriſt? Who receyued home the loſt ſonne, was it not Chriſt? Who made of Saul a perſecutor, Paul an Apoſtle, was it not Chriſt? I paſſe ouer diuers other hiſtories both of the olde and

new

new Testament, which doe abundauntly declare what great comfort ỳ faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercie. Canst thou then Atheos distrust thy Christ, who reioyseth at thy repentance? Assure thy selfe that thorough his passion & bloud-shedding, Death hath lost his sting, the diuell his victory, & that the gates of hell shall not preuaile against thee. Let not therefore ỳ bloud of Christ be shed in vaine, by thine obstinate and hard heart. Let this perswasion rest in thée, that thou shalt receiue absolution frely, and then shalt thou fele thy soule euen as it were to hunger and thirst after righteousnesse.

Atheos. Well Euphues, seeing the holy Ghost hath made thée a meane to make me a man (for before ỳ talk of the gospell I was worse then a beast) I hope ỳ same spirite will also lighten my conscience with his worde, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfully, but also preach him frely, that I may not onely be a minister of his word, but also a martyr for it, if it be his pleasure.

O Euphues, how much am I bound to the goodnesse of almightie God, which hast made me of an Infidell a beléeuer, of a cast-awaye a Christian, of an Heathenly Pagan, a heauenly Protestant. O how comfortable is the féeling and tast of grace, how ioyfull are the glad tidings of the Gospell, the faithful promises of saluation, the frée redemption of the soule. I will endeauour by all meanes to confute those damnable, I knowe not by what names to tearme them, but blasphemers I am sure, which if they be no more, certeinly they can bée no lesse. I sée now the odues betwixt light and darknesse, faith and frowardnesse, Christ and Belyal. Be thou Euphues a witnesse of my faith, séeing thou hast ben the instrument of my beliefe, and I will pray, that I shew it in my life. As for thée, I account my selfe so much in thy debt, as I shall neuer be able with the losse of my lyfe

to

to render thée thy due, but God which rewardeth the zeale of all men, will I hope bleſſe thée, and I will pray for thée.

Euphues. O Atheos little is the debt thou oweſt me, but great is the comfort, that I haue receiued by thée. Giue the praiſe to God, whoſe goodneſſe hath made thée a member of the miſtical body of Chriſt, and not onely a brother with his ſonne, but alſo coheritour with thy Sauiour.

There is no heart ſo hard, no heathen ſo obſtinate, no miſcreant or Infidel ſo impious, that by grace is not made as ſupple as Oyle, as tractable as a Sheepe, as faithfull as any.

The Adamant though it be ſo hard that nothing can breake it, yet if the warme bloud of a Goate bée poured vpon it, it burſteth: Euen ſo although the heart of the Atheiſt and vnbeléeuer be ſo hard, that neither reward nor reuenge can mollifie it, ſo ſtout that no perſwaſion can breake it, yet if the grace of God purchaſed by the bloud of Chriſt, doe but once touch it, it renteth in ſunder, and is enforced to acknowledge an omnipotent and euerlaſting Iehouah? Let vs therefore both (Atheos I will not now call thée, but Theophilus) fly vnto that Chriſt, which hath through his mercie, not our merits, purchaſed for vs the enheritaunce of euerlaſting lyfe.

X. Certeine

¶ *Certeine Letters writ by Euphues* to his friendes.

¶ Euphues to Philautus.

IF the course of youth had any respect to the staffe of age, or the living man any regard to the dying moulde, wee would with greater care when we were young shun those thinges which should grieue vs when we be olde, and with more seueritie direct the sequele of our lyfe, for feare of present death: But such is either the vnhappines of mans condition, or the vntowardnesse of his croked Nature, or the wilfulnesse of his minde, or the blindnesse of his heart, that in youth he surfeteth with delights, preuenting age, or if hee liue, continueth in dotage, forgetting death. It is a woorlde to see, how in our flourishing time when we best may, we be worst willing to thriue. And how in the fading of our dayes, when wee most should, we haue least desire to remember our ende. Thou wilt muse Philautus to heare Euphues to preach, who of late had more minde to serue his Ladye, then to worshippe his Lorde. Ah Philautus thou art nowe a Courtier in Italy, I a Scholler in Athens, and as hard it is for thee to follow good counsayle, as for me to enforce thee, seeing in thee there is little will to amend, and in me lesse authoritie to commaunde, yet will I exhort thee as a friende, I woulde I might compell thee as a Father. But I haue heard that it is peculyar to an Italian to stande in his owne conceipt, and to a courtier neuer to be controld, which causeth me to feare that in thee which I lament in others. That is, that either thou seeme to wise in thine owne opinion, thinking scorne to be taught, or to wilde in thine attempts in reiecting admonishment. The one proceedeth of selfe

loue,

loue, and ſo thy name importeth, the other of méere folly, & that thy nature ſheweth: thou lookeſt I ſhold craue pardõ for ſpeaking ſo boldly. No Philautus, I meane not to flatter thée, for then ſhould I incurre the ſuſpition of frawd. Neither am I determined to fall out with thée, for then might the wiſe conuince me of folly. But thou art in great credit in the court, & what then: ſhal thy credit with the Emperour abate my courage to my good: or thy hautie looks quench my kindled loue, or thy gallant ſhew aſſake my good will: hath the Courtier any prerogatiue aboue the clowne, why he ſhoulde not bée reprehended? Doth his high calling not onely giue him a commiſſion to ſinne, but remiſſion alſo if he offend: doth his preheminence in the court, warrant him to oppreſſe the poore by might, and acquit him of puniſhment: No Philautus. By howe muche the more thou excelleſt others in honours, by ſo much the more thou oughteſt to exceed them in honeſtie, and the higher thy calling is, the better ought thy conſcience to bée, and as farre it beſéemeth a Gentleman to be from pride, as he is from pouertie, and as nére to gentleneſſe in condition, as hée is in blood? But I will deſcende with thée to particulars. It is reported héere for a troth, that Philautus hath giuen ouer himſelfe to all deliciouſneſſe, deſiring rather to be dandled in the laps of Ladyes, then buſied in the ſtudye of good letters: And I woulde this were all, which is too much, or the reſt a lye which is too monſtrous. It is nowe in euery mans mouth, that thou, yea, thou Philautus art ſo voyde of curteſie, that thou haſt almoſt forgotten common ſence and humanitie, hauing neither care of Religion (a thing too common in a courtier) neither regarde of honeſtie or anye vertuous behauiour. O Philautus, doeſt thou lyue as thou ſhouldeſt neuer dye, and laugh as thou ſhouldeſt neuer mourne, art thou ſo ſimple as thou doeſt not knowe from whence thou cameſt, or ſo ſinfull that thou

careſt not whether thou goeſt: what is in thée that ſhold make thée ſo ſecure, or what can there bée in any that may cauſe him to glory. Milo that great wraſtler began to wæpe, when he ſawe his armes brawneſallen and weake, ſaying, ſtrength, ſtrength, is but vaine. Helen in hir newe glaſſe viewing hir olde face, with ſmiling countenaunce, cryed: Beautie where is thy blaze? Cræſus with all his wealth, Ariſtotle with all his wit, all men with all their wiſedome, haue and ſhall periſh and tourne to duſt. But thou delighteſt to haue the new faſhion, the Spaniſh Felt, the French Ruffe, thy crewe of Ruffians; all thy attyre miſſhapen to make thée a Monſter, and all thy time miſſpent to ſhew thée vnhappie: what ſhould I goe about to decipher thy life, ſæing the beginning ſheweth the ende to be naught. Art not thou one of thoſe Philautus which ſeekeſt to win credite with thy ſuperiours by flattery, and wring out wealth from thy inferiours by force, and vndermine thy equalls by fraude: doeſt thou not make the court, not onely a couer to defend thy ſelfe from wrong, but a coulour alſo to commit iniurye? Art not thou one of thoſe, that hauing gotten on their ſlæue the cogniſance of a Courtier, haue ſhaken from thy ſkirtes the regard of curteſie. I cannot but lament (I woulde I might remedie) the great abuſes that raigne in the eyes of the Emperour. I feare me the Poet ſaye too truely. Exeat aula qui vult eſſe pius virtus & ſumma poteſtas non coeunt. Is not pietie tourned all to pollicie, fayth to forefight, rigor to iuſtice: doth not hée beſt thriue that worſt deſerueth, and he rule all the countrey, that hath no conſcience? Doth not the Emperours court grow to this inſolent blindneſſe, that all that ſée not their follye they account fooles, all that ſpeake againſt it, preciſe? laughing at the ſimplicitie of the one, & threatning the boldneſſe of the other. Philautus, if thou wouldeſt with due conſideration waye how farre a courtiers lyfe is from

a ſound beliefe, thou wouldeſt either frame thy ſelfe to a new trade, or els amend thine olde manners, yea, thou wouldeſt with Crates leaue all thy poſſeſſions, taking thy bookes and trudge to Athens, and with Anaxagoras diſpiſe wealth to attaine wiſedome: if thou haddeſt as great reſpect to dye well, as thou haſt care to lyue wantonly, thou ſhouldeſt with Socrates ſeeke how thou mightſt yelde to death, rather then with Ariſtippus ſearch how to prolong thy lyfe.

Doſt thou not know that where the tree falleth ther he lyeth: and euery ones deaths day, is his domes daye: that ỹ whole courſe of lyfe, is but a meditation of death, a pilgrimage, a warfare: Haſt thou not read, or doſt thou not regard what is written, that we ſhall all be cyted before the Tribunall ſeate of God, to render a ſtraight accompt of our ſtewardſhip: if then the reward be to be meaſured by the merites, what boote canſt thou ſeeke for, but eternal paine, which heere lyueſt in continuall pleaſure: So ſhouldeſt thou line as thou maiſt dye, and then ſhalt thou dye to lyue.

Were thou as ſtrong as Sampſon, as wiſe as Solomon, as holye as Dauid, as faythfull as Abraham, as zealous as Moſes, as good as any that euer lyued, yet ſhalt thou dye as they haue done, but not riſe againe to lyfe with them, vnleſſe thou lyue as they did.

But thou wilt ſaye, that no man ought to iudge thy conſcience but thy ſelfe, ſeeing thou knoweſt it better then any. O Philautus, if thou ſearch thy ſelfe and finde not ſinne, then is thy ſale almoſt cureleſſe. The Patient, if Phiſitions are to be credited, and common experience eſteemed, is the neereſt death, when he thinketh himſelfe paſt his diſeaſe, and the leſſe griefe he feeleth, the greater fits he endureth, the wound that is not ſearched becauſe it a lyttle ſmarteth, is fulleſt of dead fleſh, and the ſoner it ſkinneth the ſoyer it feſtereth.

It is sayd that Thunder bruseth the trée, but breaketh not the barke, and pearceth the blade and neuer hurteth the scabberd: Euen so doth sinne wound the heart, but neuer hurt the eyes, and infect the soule, though outwardly, it nothing afflict the body.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne ỹ world, embrace Christ, leaue the Court, follow thy studie, preferre holynesse before honour, honestie before promotion, religion and vprightnesse of lyfe, before the ouerlashing desires of the flesh. Resemble the Bée, which out of the dryest and bitterest Time sucketh moyst and swéete Honny. And if thou canst out of the Court, a place of more pompe then pietie, sucke out the true iuyce of perfection, but if thou sée in thy selfe a wil rather to go forwarde in thy loseneſſe, then anye meane to goe backeward, if the glistering faces of fayre Ladyes, or the glittering shew of lustie Gallants, or courtly fare, or anye delycate thing, séeme to entice thée to farther lewdnesse, come from the Court to Athens, and so in shunning the causes of euill, thou shalt sone escape the effect of thy misfortune, the more those things please thée, the more thou displeasest GOD and the greater pryde thou takest in sinne, the greater payne thou heapest to thy soule.

Examine thine owne conscience, and sée whether thou hast done as is required, if thou haue, thanke the Lord and pray for encrease of grace, if not, desire God to giue thée a willyng minde to attain faith, and constancie to continue to the ende.

¶Euphues

Euphues to Eubulus.

alute thée in the Lord, &c. Although I was not so wittie to followe thy graue aduice when I first knew thée, yet doe I not lacke grace to giue thée thanks since I tryed thée. And if I were as able to perswade thée to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thée in thine age, as thou willing to instruct me in my youth, thou shouldest now with lesse griefe indure thy late losse, and with lyttle care lead thy aged lyfe.

Thou weepest for the death of thy daughter, and I laugh at the folly of the father, for greater vanitie is there in the minde of the mourner, then bitternesse in the death of the deceased. But she was amiable, but yet sinfull, but she was young and might haue lyued, but thée mortall and must haue dyed. I but hir youth made thée often merry, I but thine age should once make thée wise. I but hir greene yeares were vnfit for death, I but thy hoary hayres should dispise life.

Knowest thou not Eubulus that lyfe is the gifte of God, death the due of Nature, as we receiue the one as a benefit, so must we abide the other of necessitie. Wise men haue found that by learning which olde men should know by experience, that in lyfe there is nothing swéet, in death nothing sowre. The Philosophers accompted it the chiefest felicitie neuer to be borne, the seconde sone to dye. And what hath death in it so hard, that we should take it so heauily? is it straunge to sée that cut off, which by nature is made to be cut? or that melten, which is fit to be melted? or that burnt which is apt to be burnt, or man to passe that is borne to perish? But thou graunt est that she should haue dyed, and yet art thou grieued that she is dead.

Is the death the better, if the life be longer? no truly. For as neither he that singeth most, or prayeth longest, or ruleth the sterne oftenest, but he that doth it best deserueth greatest praise, so he, not that hath most yeares, but many vertues, nor he ý hath grayest haires but greatest goodnesse, lyueth longest. The chiefe beautie of life, consisteth not in the numbring of many dayes, but in the using of vertuous doings. Amongst plants those be best esteemed, that in shortest time bring forth much fruite. Be not the fayrest flowers gathered when they be freshest? the youngest beasts killed for sacrifice because they be finest? The measure of life is not length but honestie, neither doe we enter into lyfe, to the ende we should set downe the day of our death, but therefore doe we lyue, that we may obey him that made vs, and be willing to dye when he shall call vs.

But I will aske thee this question, whether thou wayle the losse of thy daughter for thine owne sake, or for hirs, if for thine owne sake, because thou didst hope in thine age to recouer comfort, then is thy loue to hir but for thy commoditie, and therein thou art but an vnkinde father, if for hirs, then dost thou mistrust hir saluation, and there-in thou shewest thy vnconstant faith. Thou shouldest not weepe ý she hath run fast, but that thou hast gone so slow, neither ought it to grieue thee that she is gone to hir home with a few yeares, but that thou art to goe with many.

But why goe I about to vse a long processe to a little purpose? The bud is blasted as sone as the blowne Rose, the winde shaketh off the blossome, as well as the fruit. Death neither spareth the golden lockes, nor the hoarie head.

I meane not to make a treatise in the praise of death, but to note the necessitie, neither to write what ioyes they receiue that dye, but to shewe what paines they endure that lyue. And thou which art euen in the wane

of

of thy lyfe, whom Nature hath nourished so long, that now she beginneth to nod, maist wel know what griefs, what labours, what paines are in age, and yet wouldest thou be either younge to endure many, or elder to bide more. But thou thinkest it honourable to goe to the graue with a gray head, but I deeme it more glorious to be buried with an honest name. Age saist thou is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the goodnes that commeth by the ende, and the badnesse which was by the beginning, take the death of thy daughter patiently, & loke for thine owne speedely, so shalt thou performe both the office of an honest man, and the honour of an aged Father and so fare-well.

Euphues to Philautus touching the death of Lucilla.

I Haue receiued thy letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the lyfe of an honest woman. Thou writest, that she was shamefull in hir trade, and shameles in hir ende, I beleeue thee, it is no meruayle that she which lyuing practised sinne, should dying be voyd of shame, neither could there be any great hope of repentance at the houre of death, where there was no regard of honestie in time of lyfe. She was striken sodeinly, being troubled with no sicknesse: It may be, for it is commonly so, that a sinfull lyfe is rewarded with a sodeine death, and a sweete beginning with a sower ende.

Thou addest moreouer, that she being in great credite with the States, dyed in great beggery in y streetes, certes it is an olde saying, that he that liueth in the Court, shall dye in the streete, she hoped they by delights

to gaine money, and by hir deserts purchased miserye: they that seeke to clyme by pryuis sinne, shall fall with open shame, and they that couet to swim in vice, shall sinke in vanitie, to their owne perills.

Thou sayst that for beautie she was the Helen of Greece, and I durst sweare that for beastlynesse shee might be the Monster of Italy. In my minde, greater is the shame to be accompted an harlot, thē the praise to be estæmed amiable. But where thou art in the Court, there is more regard of beautie, then honestie, and more are they lamented that dye vicyously, then they loued that lyue vertuously: for thou giuest as it were a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla being one of so great perfection in all parts of the body, and so lyttle pietie in the soule, should be as it wer snatched out of the iawes of so many young Gentlemen. Well Philautus, thou takest not so much care for the losse of hir, as I grieue for thy lewdnes, neither canst thou sorrow more to see hir dye sodeinly, then I to heare thee lyue shamefully.

If thou meane to keepe me as a friende, shake off those vayne toyes and dalyaunces with women, beleeue me Philautus, I speake it with salt teares trickling downe my cheekes, the lyfe thou lyuest in Court is no lesse abhorred, then the wicked death of Lucilla detested, and more art thou scorned for thy folly, then she hated for hir filthinesse.

The euill ende of Lucilla should moue thee to begin a new lyfe, I haue often warned thee to shunne thy wonted trade: and if thou loue me as thou protestest in thy letters, then leaue all thy vices and shew it in thy life. If thou meane not to amend thy manners I desire thee to write no more to me, for I wil neither answere thee nor read them. The Jennet is broken as soone with a wande as with a [illegible], a Gentleman as well allured with a word, as with a sword.

Thou

Thou concludeſt in the ende that Liuia is ſicke, truly I am ſorry, for ſhe is a mayden of no leſſe comelyneſſe then modeſtie, and hard it is to iudge, whether ſhe deſerues more praiſe for hir beautie with the amorous, or admiration for hir honeſtie of the vertuous, if thou loue me embrace hir, for ſhe is able both to ſatiſfie thine eye for choyce, and inſtruct thy heart with learning. Commend me vnto hir, and as I praiſe hir to thée, ſo will I pray for hir to god, that either ſhe may haue patience to endure hir trouble, or delyuerance to ſcape hir perill.

Thou deſireſt me to ſende thée the Sermons, which were preached of late in Athens, I haue fulfilled thy requeſt, but I feare me thou wilt vſe them as Saint George doth his Horſe, who is euer on his backe, but neuer rydeth, but if thou wert as willyng to read them as I was to ſende them, or as readye to followe them, as deſirous to haue them, it ſhall not repent thée of thy labour, nor mée of my coſt. And thus farewell.

¶ Euphues to Botonio, to take his exile patiently.

IF I were as wiſe to giue thée counſayle, as I am willing to doe thée good, or as able to ſet thée at libertie as deſirous to haue thée free, thou ſhouldeſt neither want good aduice to guide thée, nor ſufficient helpe to reſtore thée. Thou takeſt it heauily, that thou ſhouldeſt be accuſed without colour, and baniſhed without cauſe: and I thinke thée happie to be ſo wel ridde of the Court, and bée ſo voyde of crime.

Thou ſayſt baniſhment is bitter to the free borne, and I deeme it the better if thou be without blame. There be many meats which are ſower in the mouth,

and sharpe in the Salue, but if thou mingle them with swæte sawces, they yeld both a pleasaunt tast & wholesome nourishment.

Diuers coulours offende the eyes, yet hauing græne among them, whette the sight. I speake this to this ende, that though thy exile sæme grieuous to thee, yet guyding thy selfe with the rules of Philosophie, it shall bee more tollerable, for hee that is colde doth not couer him-selfe with care but with clothes, hee that is washed in the rayne, dryeth himselfe by the fire, not by his sanctie, and thou which art banished, oughtest not with teares to bewayle thy hap, but with wisedome to heale thy hurt.

Nature hath giuen no man a country, no more then she hath a house or landes, or lyuings. Socraees would neither call himselfe an Athenian, neither a Grecian, but a citizen of the world. Plato would neuer accompt him banished that had the Sunne, Fire, Aire, Water & Earth that he had before, where he felt the Winters blast and the Summers blaze, where the same Sun and the same Mone shined, where-by he noted that euery place was a countrey to a wise man, and all partes a pallace to a quiet minde.

But thou art driuen out of Naples, that is nothing. All the Athenians dwell not in Colliton, nor euery Corinthian in Grecia, nor al the Lacedemonians in Pitania. How can any part of the world be distaunt farre from the other, when as the Mathematicians set downe that the earth is but a point being compared to the heauens. Learne of the Bee as well to gather Honny of ỹ weede as the flowre, and out of far countries to lyue, aswell as in thine own. He is to be laughed at which thinketh that Mone better at Athens then at Corinth, or the Honny of the Bee swæter that is gathered in Hybla, then that which is made in Mantua? When it was told in Diogenes teeth, that the Sinoponetes had banished him

Pontus,

Pontus, yea, saide he, I thinke of Diogenes. I may say to thee, as Straconicus sayd to his guest, who demaunded what fault was punished with exile, & he aunswering, falsehode, why then said Straconicus, dost not thou practise deceit, to the ende thou maist auoide the mischiefes that flow in thy country.

And surely if conscience be the cause thou art banished the court, I account thee wise in being so precise, that by the vsing of vertue thou maist be exiled the place of vice. Better it is for thee to liue with honestie in the countrey, then with honour in the court, and greater will thy praise be in flying vanitie, then thy pleasure in following traines. Chose that place for thy pallace which is most quiet, custome will make it thy country, and an honest lyfe will cause it a pleasaunt lying. Philip falling in the dust, and seing the figure of his shape perfect in shew. God God sayde he, we desire the whole earth, and see how little serueth? Zeno hearing that this onely barke wherein all his wealth was shipped to haue perished, cryed out, thou hast done well Fortune to thrust me into my gowne again to embrace Philosophie. Thou hast therefore in my minde great cause to reioyce, that God by punishment hath compelled thee to strictnes of lyfe, which by libertie might haue ben growen to lewdnelle. When thou hast not one place assigned thee therin to liue, but one forbidden thee which thou must leaue, then thou being denied but one, that excepted, thou maist chose any. Moreouer this dispute with thy selfe, I beare no office, wherby I should either for feare please the noble, or for gain oppresse the needy. I am no arbitrer in doubtfull cases, whereby I should either peruert Iustice or incurre displeasure. I am free from the iniuries of the strong, and malice of ỹ weake. I am out of the broiles of the seditious, and haue escaped the threates of the ambitious, But as he ỹ hauing a fayre Orchard, seing one tree blasted, recompteth the

diſcommoditie of that, and paſſeth ouer in ſilence the fruitfulneſſe of the other. So he that is baniſhed doth alwayes lament the loſſe of his houſe, and the ſhame of his exile, not reioyſing at the libertie, quietneſſe, & pleaſure that he enioyeth by that ſweete puniſhment. The kings of Perſia were deemed happie in that they paſſed their Winter in Babylon: in Media their Summer, and their Spring in Suſis and certeinly the Exile in this may be as happy as any king in Perſia, for he may at his leaſure being at his own pleaſure, lead his winter in Athens, his Summer in Naples, his ſpring in Argos, But if he haue any buſineſſe in hande, he may ſtudie without trouble, ſleepe without care, and wake at his wil without controlement. Ariſtotle muſt dine when it pleaſeth Philip. Diogenes when it liſteth Diogenes, the courtier ſuppeth when the king is ſatiſfied, but Botonio may now eate when Botonio is an hungred. But thou ſaiſt that baniſhment is ſhamefull. No truely, no more then pouertie to the content, or gray haires to the aged. It is the cauſe that maketh thée ſhame, if thou wert baniſhed vpon cholar, greater is thy credite in ſuſteyning wrong, then thy enuies in committing iniurye, & leſſe ſhame is it to thée to be oppreſſed by might, then theirs that wrought it for mallice, but thou feareſt thou ſhalt not thriue in a ſtraunge nation, certeinly thou art more afraide then hurt.

The Pine trée groweth as ſone in Pharao as in Ida, the Nightingale ſingeth as ſweetly in the deſarts as in the woods of Crete. The wiſe man liueth as well in a farre countrey as in his owne home. It is not the nature of the place but the diſpoſition of the perſon that maketh the lyfe pleaſant. Séeing therefore Botonio, that all the ſea is apt for any fiſh, that it is a badde ground where no flower wil growe, that to a wiſe man al lands are as fertile as his owne enheritance, I deſire thée to temper the ſharpneſſe of thy baniſhment with the ſweet-

neſſe

neſſe of the cauſe, and to meaſure the cléreneſſe of thine owne conſcience, with the ſpite of thy enimies quarell, ſo ſhalt thou reuenge their mallice with patience, & endure thy baniſhment with pleaſure.

¶Euphues to a young Gen-tleman in Naples named Alcius, who leauing his ſtudie, followed all lightneſſe, and liued both ſhamefully and ſinfully, to the griefe of his friendes, & diſcredit of the Vniuerſitie.

IF I ſhoulde talke in woꝛdes of thoſe things which I haue to conferre with thée in wꝛitings, certes thou wouldeſt bluſh foꝛ ſhame, & I wéepe foꝛ ſoꝛꝛowe: neither could my tongue vtter that with patiẽce, which my hand can ſcarce wꝛite with modeſtie, neither could thy eares heare that without glowing, which thine eies can hardly view without griefe. Ah Alcius, I cannot tell whether I ſhold lament in thée thy want of learning, oꝛ thy wanton liuing, in the one thou art inferiour to all men, in the other ſuperiour to all beaſts. Inſomuch as who ſeth thy dull wit and marketh thy frowaꝛd will, may well ſay that he neuer ſaw ſmacke of learning in thy dwings, noꝛ ſparke of Religion in thy life. Thou only vaunteſt of thy gentry, truly thou waſt made a gẽtlemã befoꝛe thou kneweſt what honeſtie ment, & no moꝛe haſt thou to boaſt of thy ſtock, then he ỳ being left rich by his father, dyeth a begger by his folly. Nobilitie began in thine aũceſtoꝛs & endeth in thée, & the Generoſitie ỳ they gained by vertue, thou haſt blotted with vice. If thou claime gentrye by petegrée, pꝛactiſe gentlenes by thine honeſty, ỳ as thou challengeſt to be noble in bloud, thou maiſt alſo pꝛoue noble by knowledge, other wiſe ſhalt ỳ hang like a blaſt among

among the fayre blossomes, and like a staine in a pece of white Lawne.

The Rose that is eaten with the Canker is not gathered bicause it groweth on that stalke that the sweete doth, neither was Helen made a star, bicause shee came of that Egge with Castor, nor thou a gentleman in that thy auncestors were of nobilitie. It is not the descent of birth, but the consent of cõditions that maketh Gentlemen, neither great manors, but good manners that expresse the true Image of dignitie. There is copper coyne of the stampe that golde is, yet is it not currant, there commeth poison of the fish as well as good Oyle, yet is it not wholesome, and of man may procede an euill childe, and yet no Gentleman. For as the Wine that runneth on the lées, is not therefore to be accompted neate bicause it was drawne of the same pece. Or as the water that springeth from the fountaines head and floweth into the filthy channell is not to be called cleere bicause it came of the same streame: so neyther is he that descendeth of noble parentage, if he desist from noble deedes to bee esteemed a Gentleman in that hee issued from the loynes of a noble sire, for that hee obscureth the parents he came off, and discrediteth his owne estate.

There is no Gentleman in Athens but sorroweth to see thy behauiour so farre to disagree from thy birth, for this say they all (which is the chiefest note of a Gentleman) that thou shouldest as well desire honestie in thy life, as honor by thy linage: that thy nature shoulde not swearue from thy name, that as thou by duetie wouldest be regarded for thy progenie, so thou wouldst endeauour by deserts to be reuerenced for thy pietie.

The pure Corall is chosen as well by his vertue, as his coulour, a king is knowne better by his courage thē his crowne, a right Gentleman is soner seene by the triall of his vertue, then blasing of his armes.

But

But I let paſſe thy birth, wiſhing thée rather with Vliſſes to ſhew it in woꝛkes, then with Aiax to boaſt of it with woꝛdes, thy ſtocke ſhall not be the leſſe, but thy modeſtie the greater. Thou liueſt in Athens, as the Waſpe doth among Bées, rather to ſting then to gather Honnie, and thou dealeſt with moſt of thy acquaintance as the Dog doth in the maunger, who neither ſuffereth the hoꝛſe to eat hay, noꝛ will himſelfe. Foꝛ thou béeing idle, wilt not permit any (as farre as in thée lyeth) to be well employed. Thou art an heyꝛe to fayꝛe liuing, that is nothing, if thou be diſherited of learning, foꝛ better were it to thée to enherit righteouſneſſe then riches, and farre moꝛe ſéemely were it foꝛ thée to haue thy Study full of bookes, then thy purſſe full of money: to get goods is the benefit of Foꝛtune, to kéepe them the gift of wiſdome. As therefoꝛe thou art to poſſeſſe them by thy fathers will, ſo art thou to encreaſe them by thine owne wit.

But alas, why deſireſt thou to haue the reuenewes of thy parent, & nothing regardeſt to haue his vertues? ſéekeſt thou by ſucceſſion to enioy thy patrimonie, and by vice to obſcure his pietie? wilt thou haue the title of his honour, and no touch of his honeſtie? Ah Alcius, remember ỹ thou art boꝛne not to liue after thine owne luſt, but to learne to dye, whereby thou maiſt liue after thy death. I haue often heard thy Father ſay, and that with a déepe ſigh, the teares trickling downe his graye haires, that thy mother neuer longed moꝛe to haue thée boꝛne when ſhe was in trauile, then he to haue thée dead to ridde him of trouble. And not ſeldome hath thy mother wiſhed, that either hir wombe had bene thy graue, oꝛ the ground hirs. Yea, all thy friends with open mouth, deſire either that God will ſend thée grace to amend thy life, oꝛ griefe to haſten thy death.

Thou wilt demaunde of me in what thou doeſt offend: and I aſke thée in what thou doeſt not ſinne. Thou

ſweareſt thou art not couetous, but I ſaye thou art prodigall, and as much ſinneth he that lauiſheth without meane, as he that hoordeth without meaſure. But canſt thou excuſe thy ſelfe of vice in that thou art not couetous? certeinely no more then the murtherer woulde therefore bee guiltleſſe bicauſe he is no coyner. But why goe I about to debate reaſon with thee, when thou haſt no regard of honeſtie? though I leaue heere to perſwade thee, yet will I not ceaſe to praye for thee. In the meane ſeaſon I deſire thee, yea, and in Gods name commaund thee, that if neither the care of thy parents, whō thou ſhouldeſt comfort, nor the counſaile of thy friends which thou ſhouldeſt credite, nor the rigor of the lawe, which thou oughteſt to feare, nor the authoritie of the Magiſtrate, which thou ſhouldeſt reuerence, can allure thee to grace: yet the lawe of thy Sauiour who hath redeemed thee, and the puniſhment of the almightie, who continually threatneth thee, draw thee to amendement, otherwiſe as thou liueſt now in ſinne, ſo ſhalt thou dye with ſhame, and remaine with Sathan. From whome he that made thee, keepe thee.

¶ Liuia from the Emperours court, to Euphues at Athens.

IF ſickneſſe had not put me to ſilence, and the weakneſſe of my body hindred the willingneſſe of my minde, thou ſhouldeſt haue had a more ſpedie aunſwere, and I no cauſe of excuſe. I know it expedient to returne an anſwere, but not neceſſary to write in poſt, for that in things of great importance, we commonly loke before we leap, & where the heart droupeth through faintneſſe, the hand is enforced to ſhake through feeblenelle. Thou ſaiſt thou vnder-

ſtandeſt

standest how men liue in the court, and of me thou desirest to know the estate of women, certes to dissemble with thee were to deceiue my selfe, and to cloake the vanities in court, were to clog mine own conscience with vices. The Empresse keepeth hir estate royall, and hir maidens will not leese an ynch of their honour, shee endeuoureth to set downe good lawes, and they to breake them, she warneth them of excesse, & they study to exceed, she sayth ẏ decent attire is good, though it be not costly, and they sweare vnlesse it be deere, it is not comely. She is heere accompted for a slut that commeth not in hir silkes, and she that hath not euery fashion, hath no mans fauour. They that be most wanton are reputed most wise, and they that be idlest liuers, are deemed the finest louers. There is great quarelling for beautie, but no question of honestie: to conclude, both women & men haue fallen heere in court to such agreement, that they neuer iarre about matters of religion, bicause they neuer meane to reason of them. I haue wished oftentimes, rather in the country to spin, then in the court to dance; and truely a distaffe doth better become a maiden then a Lute, and fitter it is with the needle to practise how to liue, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the Ladyes haue no leasure to follow hir. I haue nothing else to write. Heere is no good newes, as for bad, I haue told sufficient: Yet this I must adde, that some ther be, which for their vertue deserue praise, but they are onely commended for their beautie, for this think courtiers, that to be honest is a certeine kinde of countrey modestie; but to be amiable the courtly curtesie.

I meane shortly to sue to the Empresse to bee dismissed of the Court, which if I obteine I shall thinke it a good reward for my seruice, to be so well ridde from such seueritie, for beleeue me, ther is scarie one in court that either feareth GOD, or meaneth good. I thanke

thée for the booke thou diddest send me, and as occasion shall serue I will requite thee.

Philautus beginneth a lyttle to listen to counsayle, I wish him well and thée to, of whome to heare so much good it doth me not a little good. Praye for mée as I doe for thée, and if opportunitie be offered, write to mée.

Fare-well.

Euphues to his friend Liuia.

DEare Liuia, I am as glad to heare of thy welfare, as sorrowfull to vnderstand thy newes, and it doth mée as much good that thou art recoured, as harme to think of those which are not to be recured.

Thou hast satisfied my request, & answered my expectation. For I longed to know the manners of women, and looked to haue them wanton, I like thée wel that thou wilt not conceale their vanities, but I loue thée the better that thou doest not follow them: to reproue sinne is the signe of true honour, to renounce it the part of honestie. All good men will accompt thée wise for thy truth, and happie for thy tryall, for they saye, to abstaine from pleasure is the chiefest pietie, & I thinke in court to refraine from vice is no little vertue. Straunge it is, that the sound eye viewing the fire should not be dimmed, that they that handle pitch, should not be defiled, that they that continue in the court should not be infected. And yet it is no great meruaile, for by experience we sée that the Adamant cannot draw yron, if the Diamond lye by it, nor vice allure the courtier, if vertue be reteined.

Thou praisest the Empresse for instituting good lawes, and grieuest to sée them violated by the Ladies. I am sorry to thinke it should be so, and I sigh in that it

cannot

cannot be otherwiſe. Where there is no hæde taken of a commaundement, there is ſmall hope to be loked for of amendment. Where dutie can haue no ſhewe, honeſtie can beare no ſway. They that cannot be enforced to obedience by authoritie, will neuer be won by fauour, for being without feare, they commonly are voyd of grace: and as farre be they careleſſe from honour as they bee from awe, and as ready to diſpiſe the good counſayle of their Pæres, as to contempne the good lawes of their Prince. But the breaking of lawes doth not accuſe the Empreſſe of vice, neither ſhall hir making of them, excuſe the Ladyes of vanities. The Empreſſe is no more to be ſuſpected of erring, then the Carpenter that buyldeth the houſe, be accuſed becauſe theeues haue broken it, or the Mint-maſter condemned for his coine becauſe the traytor hath clypped it. Certeinly God will both reward the godly zeale of the Prince, and reuenge the godleſſe doings of the people. Moreouer thou ſayeſt that in the court all be ſlats that ſwim not in ſilkes, and that the idleſt lyuers are accompted the braueſt louers. I cannot tell whether I ſhould rather laugh at their folly, or lament their phrenſie, neither doe I know whether the ſin be greater in apparell which moueth to pride, or in affection which enticeth to peeuiſhneſſe: the one cauſeth them to forget themſelues, the other to forgoe their ſences, each doe deceiue their ſoule. They that thinke one cannot bee cleanly without pride, will quickly iudge none to be honeſt without pleaſure, which is as hard to confeſſe, as to ſay, no meane to be without ereſſe: thou wiſheſt to be in the countrey with thy diſtaffe, rather then to continue in the court with thy delights. I cannot blame thee. For Greece is as much to be commended for learning, as the court for brauery, and heere maiſt thou lyue with as good report for thine honeſtie, as they with renowne for their beautie. It is better to ſpinne with Penelope all night, then to ſing with Helen all daye.

Husbandry in the countrey is as much praised as honour in the court: We thinke it as great mirth to sing Psalmes as you melodie to chaunt Sonets, and wee accompt them as wise that kepe their owne landes with credit, as you those that get others lyuings by craft. Therefore if thou wilt follow my aduice, and prosecute thine owne determination, thou shalt come out of a warme Sunne into Gods blessing. Thou adsest (I feare me also thou erresst) that in the court there be some of great vertue, wisedome and sobrietie: if it be so I lyke it, and in that thou sayst it is so, I beleeue it. It may be, and no doubt it is in the Court as in all Riuers, some Fish, some Frogs, and as in all gardeines, some flowers, some weedes, as in all trees some blossomes, some blasts. Nylus breedeth the precious stone, and the poysoned Serpent. The Court may as well nourish vertuous Matrones as the lewd minion. Yet this maketh me muse that they should rather be commended for their beautie then for their vertue, which is an infallible argument that the delights of the flesh, are preferred before the holynesse of the spirite. Thou sayst thou wilt sue to leaue thy seruice, and I will pray for thy good successe, when thou art come into the country, I would haue thee first learne to forget all those things, which thou hast seene in the Court, I would Philautus were of thy minde to forsake his youthfull course, but I am gladde thou writest that he beginneth to amend his conditions, he runneth farre that neuer returneth, and he sinneth deadly that neuer repenteth. I would haue him endeauour Lucilla began without vice, and not begin as she ended without honestie. I loue ỹ man well, but I cannot brooke his manners. Yet I conceiue a good hope, that in his age he will be wise, for that in his youth I perceiued him wittie. He hath promised to come to Athens, which if he doe, I will so handle the matter, that either he shal abiure the court for euer, or absent himselfe for a yeare. If I

bring

bring the one to paſſe, he ſhall forgoe his olde courſe, if the other forget his ill conditions. He that in court will thriue to reape wealth, and lyue warie to get worſhip, muſt gaine by good conſcience & clime by wiſdome, otherwiſe his thrift is but theft where there is no regard of gathering, and his honour but ambition, where there is no care but of promotion. Philautus is too ſimple to vnderſtand the wyles in court, and too young to vndermine any by craft, yet hath he ſhowne himſelfe as farre from honeſtie as he is from age, and as full of craft as hée is of courage. If it were for thy preferment and his amendement, I wiſh you were both married, but if he ſhould continue his folly, whereby thou ſhouldeſt fall from thy duetie, I rather wiſh you both buried. Salute him in my name, and haſten his iourney, but forget not thine own. I haue occaſion to goe to Naples, that I may with more ſpéede ariue in England, where I haue heard of a woman that in all qualyties excelleth any man. Which if it be ſo, I ſhall thinke my labour as well beſtowed, as Saba did hirs, when ſhe trauailed to ſée Salomon. At my going if thou be in Naples, I will viſite thée, at my retourne, I will tel thée my iudgement. If Philautus come this winter, he ſhal in this my pilgrimage be a partner, a pleaſant companion is a baite in a iourney. We ſhall there as I heare, ſée a court both brauer in ſhew, and better in ſubſtaunce, more gallant courtiers, more godly conſcines, as faire Ladies and fairer conditions.

But I wil not vaunt before the victory, nor ſweare it is ſo, vntill I ſée it be ſo.

Farewell, vnto whom aboue all

I wiſh well.

I Haue finiſhed the firſt parte of Euphues, whome I nowe I lefte readye to croſſe the Seas to England, if the winde ſende him a ſhort cut, you ſhall in the ſecond part heare what newes hee bringeth, I hope to haue him retourned with-in one Summer. In the meane ſeaſon, I will ſtay for him in the countrey, & as ſoone as he ariueth you ſhal knowe of his comming.

FINIS.

¶Imprinted at *London* by *Thomas* Eaſt, for Gabriell Cawood, dwelling in Paules Church-yard.

1580.

¶Euphues and his England.

CONTAINING

his voyage and aduentures, myxed with ſundry pretie diſcourſes of honeſt Loue, the diſcription of the countrey, the Court, and the manners of that Iſle.

Sm 7.58.3²

DELIGHTFUL TO

be read, and nothing hurtfull to be regarded: wherein there is ſmall offence by lightneſſe giuen to the wiſe, and leſſe occaſion of looſenes proffered to the wanton.

BIBL. CANT. ACAD.

¶By Iohn Lyly, Maiſter of Arte.

Commend it, or amend it.

¶Imprinted at London for Gabriell Cawood, dwelling in Paules Church-yard.
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